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For the Churchman.

Simeon.

A Lay for the Feast of the Purification.

Lord, now lettest thou thy servant depart in peace.
— [*Gospel for the day.*

Upon the holy hill
An aged Prophet prayed,—
"If such, O Lord, Thy will
Let me to rest be laid.

Let me, bowed down with care and years,
Pass from this scene of clouds and tears,
And view the land where Thou dost dwell,
Thou Hope and Life of Israel."

"Peace, my beloved, peace!"
Was whispered in his heart,
"Not yet thy toil may cease,"
Not yet mayest thou depart.

A little while, and there shall come
The Purifier to His home:
Tarry! when thou hast seen thy Lord,
Come and receive thy works' reward."

A week of ardent praise,
Of prayer, and love, and mirth,
And all his latter days
Were heavenly hours on earth.

Amid them as he bowed his frame
Within his soul again there came
That wondrous Voice's thrilling cry;
"Come, the Refiner draweth nigh."

They of the city's street,
The careless jostling throng,
Laughed that his trembling feet
Bore him so swift along.

Nor deemed, to sinful labors sold,
That he the Prophet bowed and old,
Had heard the Highest speak, and sped
To where the Voice yet calling led.

The Temple's door is past—
Gained is the Holy Place—
And all his glance is cast
Upon the Full-of-Grace.

In heavenly radiance o'er him stealing
There came the Light all joy revealing;
For as he worshipped on him smiled
The Sinless Mother's Holy Child.

"Let now Thy servant, Lord,
Depart from earth in peace:
According to Thy word
My longing soul release.

For I have seen Thy Great Salvation,
The Light of every Gentile nation,
The Conqueror of earth and hell,
The Glory of Thine Israel."

As ceased his voice to pray
The Spirit on him prest
And his prophetic lay
The Queen of Saints addrest.

"Mother of God in Whom I trust!
Thy Child, the Holy and the Just,
Shall cause the sword to pierce through Thee,
Ere He doth set His people free."

Within the Mother's heart,
That temple undefiled;
What wondrous musings start
Of Him her God and Child.

O who may scan Her ponderings,
Her spotless soul's imaginings
As She recalled the Angel's song,
And heard the Saint its theme prolong!

The Prophet now doth sleep
As sleep the faithful pure
Where round him Angels keep
The feasts that aye endure.

Yet year by year the Church doth call
On Blessed Mary's festival,
Her children to retrace the story
Of Him who saw the Lord of Glory.

And ever day by day,
At solemn Compline time,
His sweet entreating lay
She bids Her children chime.

That they through faithful memory
Of Mary's Son at length may see,
The Prophet's Hope and Consolation
The God of Glory and Salvation.

Communications.

For the Churchman.

Mr. Editor,—Mr. J. Fennimore Cooper said, in our late Diocesan Convention, that two of Bishop Onderdonk's triers "should have been struck off the Court, and in a Court of Law, they might have been challenged for cause."* One of these, he stated, was in the minority, those who voted for acquittal; and the other in the majority, those who voted for condemnation. He so designated the former, that every one might know at once who was meant. Of the other he said nothing which could lead to a suspicion as to which of the eleven was in his mind. His one-sided attempt was herein clearly manifested. Was this ingenuous? His thrust at the member of the majority was a thrust in the dark. Was this honorable? Every one had a right to ask who it was. He had brought a serious charge against some one of eleven of our bishops; and had not the magnanimity, not to say justice, to screen the ten innocent by fearlessly avowing whom he meant. It may be said that it was not his place to volunteer the avowal. So be it. He deemed it his place, however, to be true to his party, and to his hostility to his bishop, by all but declaring the name of the one whom he wished to brand as prejudiced in that bishop's favor, and improperly lured to pervert judgment in his behalf. Bishop Doane's character can safely stand all this.

I repeat that every one had a right to ask Mr. Cooper which bishop of the majority he meant to accuse by his dark insinuation. *You*, Mr. Editor, very properly asked this question. You did nothing more than ask. You asserted nothing. The college of editors, however, of the Protestant Churchman, or some one or more of them, who appear to be prodigiously afraid of you, call this "the unwarrantable liberty of affixing to the speaker's words his (Dr. S.'s) private interpretation." Do these gentlemen expect the least credit for sincerity when they intimate that it is an "unwarrantable liberty" for an editor to put his own interpretation on speeches or writings which he notices? They cannot, they do not expect it. They know that this flourish about "unwarrantable liberty" is all a ruse for party and personal purposes. It is in keeping with their position as editors of the Protestant Churchman.

The college of editors spake thus with the view of introducing a correspondent who falsely asserted that "it was published in The Churchman that he referred to Bishop McIlvaine," and repeated the misrepresentation by calling your *question*, "the published declaration of the Churchman."

Your question, Mr. Editor, whether Mr. Cooper meant Bishop McIlvaine in his covert attack upon eleven of our bishops, was propounded, as promptly as frankly, on October 11th, in an undisguised and public manner. That it was not an unreasonable one, appears from Mr. Cooper's recent declaration that you were "not the first by a dozen"—meaning, probably, something like an indefinite number —"to impute" his "allusion to Dr. McIlvaine." Dr. McIlvaine could not have had a very enviable notoriety to have been at once thought of by so many as adopting a course of questionable justice and honor.† Mr. Cooper indeed calls the whole business a "little matter." It may be in his estimation. But it is difficult to see how it can be in that of a high sense of honor and of morals. Even "Natty Bumppo," it strikes me, would have judged a more righteous judgment.

No public notice was taken, I believe, of your public question respecting Bishop McIlvaine, until in the Protestant Churchman of December 13th, just two months after you had propounded it. Then it was stated to have "been denied in private ways that Mr. Cooper referred to Bishop McIlvaine." At length in the Protestant Churchman of December 27th, and under date of December 19th, he of "Hall, Cooperstown," whom "the friends of Bishop McIlvaine, and of the course he has taken in the late troubles and perils of the Church," seemed afraid to approach, deigned to speak out. And how? Did he honestly and honorably say whom he meant by his sweeping accusation? No such thing. Forced into the doing of a modicum of justice, he merely declares that he did not mean Bishop McIlvaine.

Suppose it had been publicly declared, from a respectable source, that there was a delegate in the late Convention from Otsego county, who had no business there, would Mr. Cooper be satisfied with being told that Mr. Kelso was not the gentleman meant?

Mr. Cooper is still the assailant in the dark of ten of our bishops. He may mean Bishop Brownell. He may mean Bishop Freeman. He may mean any other of the ten. Every friend of the Church has the right to ask whom he does mean. But as it appears that a question in reference to a *particular one* is the only means by which he can be brought to do, even tardily, an item of justice, I will venture to ask whether he did not mean the Bishop of Illinois? Besides other reasons that might have operated on the mind of Mr. Cooper, this prelate has given no inconsiderable notoriety to two circumstances that render my question not unreasonable.

He has manifested a very galling recollection of a pamphlet which Bishop Onderdonk published more than twenty years ago, when a presbyter, in vindication of Bishop Hobart, who had been grossly assailed in consequence of his opposing certain projects of Bishop Chase.

Much light, too, is thrown on Bishop Chase's mental temperament by the well known kind of recollection which he cherishes of supposed offences against him on the part of gentlemen, clerical and lay, who belonged to the Diocese of Ohio during the troubles connected with his administration of that diocese.

I again ask, in the name of nine bishops of our Church, whether Mr. Cooper meant the Bishop of Illinois?

Mr. Cooper seems to promise to stir up his theology on the question of vacancy. Let him try it.

Parson Grant.

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* West's Records, Page 100.

For the Churchman.

The Christian Alliance and the Diocese of Massachusetts

Mrs. Malaprop.—"Why, he's a modern Cerbereus, three gentlemen at once!"—*The Rivals.*

It is well known that the editor of the Episcopal Observer, the writer of Laicus the authorized reply to Mr. Croswell's Letter to Bishop Eastburn, and the editor of the Family Visiter and Christian Alliance, the newspaper organ of the body of that name, are all one and the same person, a Mr. Ira Warren. Who Mr. Ira Warren is we do not know. How he came to be at once the favored champion of the Church and the favored champion of the sects, we do not propose to enquire. Through what varieties of being he may have already passed, and how many more religious bodies his ubiquitous spirit is destined to animate, we very willingly leave to some future collector of extraordinary facts and phenomena. Yet Mr. Ira Warren seems to be not so much remarkable for a versatility of talents as for a remarkable versatility in the employment of one talent. There is a dull uniformity of abuse in all his performances, but his performances are various. Suspended in the weak solution of the Episcopal Observer, effervescing for a moment in the pertness of Laicus, we finally detect the real substance precipitated in the acrid and discolored dregs of the hotch-pot of the Alliance. Of Mr. Ira Warren personally, we repeat, we are determined not to know any thing; but to Mr. Ira Warren in his public capacity of author we beg to call attention, as exhibiting an interesting variety, probably never before seen in this country—a cross between the theology of Exeter Hall and the literature of Grub street. He has, however, just appeared in a still more interesting light as the organ of a novel development in the relations to be established between the Diocese of Massachusetts and the various sectarian bodies within it who are now banded together under the firm and style of the Christian Alliance. In this phase of his periodical revolutions, Mr. Ira Warren becomes an object of considerable curiosity, though of no considerable magnitude. The opportunities he has some time enjoyed, as the Episcopal Observer, and now more particularly as the officially favored Laicus, he is about to turn to advantage as the "Family Visiter" of his sectarian patrons. In the last number of that organ of the Alliance he editorially announces to them that he "*is so situated* as to understand these matters, and he trusts they will be gratified if he keeps them apprised" accordingly. It is no new thing to advertise by newspaper promises of discoveries and revelations of certain matters exciting to prurient ears, which the writers profess to be "so situated as to understand." This sort of people, however, are usually impostors. They have, in fact, no private confidences to betray, and content themselves with betraying the confidence of the public which expects them. But the editor of the Alliance is no such impostor; he evidently has a source of supply in one quarter upon which he relies to redeem his promises in the other.

The editor of the Episcopal Observer, the favored Laicus the authorized champion of Bishop Eastburn's Circular, in his capacity of editor of the Alliance newspaper, opens his disclosures to his sectarian friends in the following characteristically gentlemanly style:—

"The controversy between Bishop Eastburn and the Church of the Advent being one of those extreme emergencies in which the Romish influence must be crushed or supported from abroad, the Rev. Dr. Wainwright, one of the moderate, half and half men, and the Rev. Dr. Henry, a high Puseyite, happened here simultaneously from New York. Of course it was in their way to spend the Sabbath here. Dr. Wainwright having been formerly the rector of Trinity Church, Bishop Eastburn, who is now the rector, politely invited him to occupy the pulpit in the morning, which he did. The Bishop also, on his return from a neighboring church where he had officiated in the morning, extended an invitation to Dr. W. to preach in the afternoon, but was surprised to learn that the doctor was engaged to preach at the semi-papal Advent. His surprise was much increased, however, to learn that Mr. Watson, his own assistant, and a high Puseyite, had invited Dr. Henry, who had preached at the Advent in the morning, to occupy the pulpit at Trinity in the afternoon. Upon this Bishop Eastburn put his veto at once, so that Messrs. Henry and Wainwright were both at the Advent in the afternoon, and gave its papal paraphernalia the sanction of their influence.

"The plot seems to have been, by an interchange of services in the morning and afternoon, between the Bishop's own church and the Advent, to give the impression abroad that there was a kind of fraternal sympathy and understanding between the two churches, and thus make the Bishop swallow his reproof of Mr. Croswell, and digest it in the best way he could. It is not for us to say in what light the conduct of Drs. Henry and Wainwright ought to be viewed as a mere matter of honor. Men will form their own opinions about that. We are glad Bishop Eastburn saw the snare, and sprung it upon those who laid it."

This paragraph does not venture to deny, but only to insinuate the contrary of what the writer, if he knows any thing about it, knows to be true, that Drs. Wainwright and Henry came to Boston, each without the other's knowledge, and for private reasons entirely unconnected with the Church of the Advent. So much for "the plot" disclosed.

But there are other disclosures of some moment. We have the new Episcopal veto, and the principles which are to govern its application. Nay, we have matters still more pregnant with interest.

Whose confidential communications to Mr. Ira Warren have been violated, that he comes to be "so situated" as to be able to favor the public with a description of the politeness which characterized a certain party, to the first interview with Dr. Wainwright, or the surprise felt by the same party at the second interview—the increased surprise at the interview with the assistant-rector—the imposition upon the spot of the Episcopal veto? How came the favored Laicus to be "so situated" as to know that a plot was suspected in a certain quarter, but that the snare was seen so that he who saw it was able to spring it upon those whom he suspected of laying it? Did Mr. Ira Warren derive his information of what passed at these three interviews from Dr. Wainwright, or Dr. Henry, or Mr. Watson, with whom it appears they were respectively held? We would not suspect Mr. Ira Warren of speaking of those to whom he was under obligations for confidential communications in the manner in which he speaks of these three clergymen. Of Dr. Wainwright, he, the officially authorized Laicus, speaks as one of a class who "are a kind of 'go between,' half and half men, who will flatter both parties in turn according to the end to be gained, but who are always found side by side with the 'low Papists,' whenever an emergency makes it impossible to dodge the question." He describes Dr. Henry as "a low papist," a "high Puseyite," one "holding all Roman doctrine," and he classes Mr. Watson in the same category. He charges them all three with having got up a plot against Bishop Eastburn, and having laid a snare in which, however, they were all happily caught by its being sprung upon themselves by the now fully awakened Episcopal vigilance.

Mr. Ira Warren admits that it is not for him to speak upon a matter of honor, a proposition in which we suspect he will find few to disagree with him. He might have extended the remark to matters of religion, judging from the Christian spirit he has displayed on this occasion. It is indeed sufficiently obvious that the language he employs in regard to these three clergymen is not that in which men speak of those to whom they are under obligation for the favor of confidential information. Mr. Ira Warren must certainly be acquitted of having betrayed any confidence of theirs. Whether he has done so in another quarter, or has merely made an allowed if not intended use of information there given, is a matter which, as it most concerns himself and his informant to settle, we leave to his judgment to add to his future disclosure to his sectarian patrons.

Whether this relation which seems to have been established, and in virtue of which Mr. Ira Warren in his characters of Laicus and of editor of the Alliance is employed to vilify the most respected clergymen of the Church, is regarded by his friends as rather a preferment than otherwise, depends so much upon a knowledge of his previous condition and prospects, that we are not qualified even to conjecture. Whether it be a glory or a shame to him is indeed a slight matter, but as it affects the honor and dignity of the Diocese of Massachusetts it is a very different consideration. The new vetoes of its head, the private interdictions from "occupying his pulpit," his private griefs and surprises, his successes in "springing snares" upon clergymen happening "within the diocese, as well as upon those belonging to it—all find their first vent to the world in the columns of the "Christian Alliance." There is vouchsafed all the appearance of authority except its dignity.

The councils of a cabinet are announced in language not above the level of a tap-room. A man "so situated as to understand these matters" ought to have been so trained as to understand a little of official decorum. We submit this for consideration in the proper quarter, as a mere matter of good taste. Whether the "Christian Alliance" shall share with, or supplant in favor the equally Christian Witness let the proper authority decide; we trust there will be no lack of Christian humility on the one side and of Christian submission on the other among those so professing and calling themselves Christian. It is proper, in the mean time, that this peculiar position of things should be understood in other dioceses, in order that their clergy may be forewarned that the penalty of being delivered over to a pelting of pamphlets and paragraphs from Mr. Ira Warren is to be enforced against clergymen of "unsound theology" venturing within the diocese as rigidly as against those living within it—that it is by no means confined to "high Puseyites," but extends equally to the holders of moderate opinions, such being in Mr. Ira Warren's vocabulary "go-betweens and half-and-half men"—that it will be visited not only upon such as are vetoed from "occupying the pulpit" of the cathedral church, but also upon such as having been thought admissible to it at one time, shall at any other feel less ambitious to "occupy the pulpit," than willing to kneel at the altar.

The measure that has been dealt out to these clergymen is of course merely a specimen, a foretaste of the policy to be pursued in the diocese under the auspicious conjunction in the person of one pamphleteer of the voice of ecclesiastical authority and the dissonant bray of the sects—a conjunction, under the influence of which what are properly called low doctrines are finding an appropriate expression in low language and low manners.

Jan. 16, 1846. Bostoniensis.

For the Churchman.

Christian Alliance.

Mr. Editor,—It must be apparent to every one not blinded with party zeal, that nothing could be more pleasing to the Church of Rome than the combination of the Protestant sects against herself. The fight, in that event, is between the ***Protestants**, as a class*, and the Romanists.

It might, indeed, at first view, seem more advantageous to the Roman side, to prevent any combination on the part of the Protestants. But, that a still wider division will be the ultimate effect of the "alliance" there can be no doubt; for by the "alliance" each sect becomes responsible for, and makes its own, the peculiar doctrines and errors, if there be any, of *each* and *all* of the other sects with which it is allied, so that every blow from the opposing camp which hits one hits all. Then what criminations and recriminations will there be among them! accusing each other that its particular error puts in jeopardy the whole host of the "Christian Alliance." The result of all this need not be told to those who know that the bitterest hate and the bitterest enemies, come from those that have previously been most loving.

In fact that any sensible man can think the "alliance" to be one of strength, seems inexplicable. I am charitable enough to suppose, that each sect among the ***Protestants***, acknowledges the existence of, desires to be guided by, and hold itself responsible to truth. If a particular sect believes that its doctrines contain all that is true, and nothing but that is true, why does it not believe itself sufficient of itself to oppose all error? If such a sect believes every other sect to have only a part of what is true, or if even all that is true, yet wherein they differ from itself to be in error, (for one sect cannot conscientiously admit that another has truths which it will not adopt,) how can a combination among the sects be anything but a combination of their errors, and, therefore, not a combination of strength, but of weaknesses,—a negative quality the more of which he has, the worse off he is.*

The Church of Rome will gain an important advantage in having to fight all the sects under one banner—Protestantism, for although the Church of Rome concentrates in herself many and dangerous errors, yet if we allow only one error in each particular sect, it will be found that ***Protestantism*** concentrates in itself almost infinitely more and quite as dangerous errors as any which excite such "Christian aversion" expressed in such unchristian vituperation, as we daily see and hear. To enumerate the errors of ***Protestantism*** would of course be an endless task. We will merely allude to some of the chief of those of the Church of Rome, and show that among the Protestantists there are errors that will at least counterbalance, if not outweigh those of Papacy.

The Romanists teach transubstantiation. The ***Protestants*** under the "alliance" make the sacrament little more than nothing. Whether going beyond a requirement in faith is worse than falling short, which of the two errors is to be preferred, or which is the least dangerous, I will not decide. At any rate, a falling short looks like the result of an admixture of pride.

There is in the Church of Rome, the doctrine of Purgatory. The ***Protestants*** under the "alliance," hold to a more dangerous error; for while the doctrine of Purgatory teaches that men go to heaven, only after having suffered punishment in proportion to their sins, Universalism teaches that without regard to character or life here, all are transported to those realms of heavenly bliss, for which the pious have labored through a toilsome life and scarce obtained.†

The Romanists worship relics and images, invoke saints and the blessed Virgin in their prayers. These, it is true, are grievous errors. But the ***Protestants*** under the "alliance," refuse to worship Him, who was in the beginning, was with God, who was and is God, because their puny intellects cannot comprehend the mysteries of the infinite mind. Worse than Romanists, these two latter sects have the impudence to claim as the foundation of their infidelity, that Book which has said, *the righteous are scarce saved*, and that the Father and Son are equal.

In the Romish Church there is the error of supererogation. The ***Protestants*** under the "alliance" hold to something very like it—Perfectionism.

The Romanists withhold the cup from the laity; some Protestants see no necessity in either element. The Church of Rome interpret the Scripture to suit its corruptions; the ***Protestants*** under the "alliance" interpret it, every one according to his taste, convenience, or prejudice. The Church of Rome claims to be infallible; the Protestants claim the same thing, only in a different way, i. e., not in theory perhaps, but certainly in practice. In fine, Do the Romanists exalt the Church too much? The ***Protestants*** under the "alliance" deny the existence of any such thing as the visible Church.

As was said before, each one that joins the alliance must make these and a *great many* other errors his own, or at any rate he will be bound to defend what he knows and feels to be false. Do such coax themselves that even in doing this they will be accomplishing good, by overthrowing the Church of Rome? They may, indeed, by such a course effect their object, but all distinctions in morality must first be broken down, and then error in a worse form than it was ever presented by the Church of Rome, will lord it over us.

Yet bad as human nature is, and as much worse as theological warfare makes it, I cannot believe that things will ever come to such a pass, namely, that men will sacrifice their Faith, which should be dearer to them than life, or country, or fireside, or any earthly good, not indeed for the sake of overcoming the great enemy—sin, but to triumph over what they choose to call the great Beast, and other hard names. Although it may not come to this, still, however, the result can not but be deplorable, for each sect, when it perceives in what an awkward position it has placed itself, will withdraw from the "alliance," turn its arms against the others, as the cause of *its* defeat and disgrace, and then the camp will be as much, nay, more, broken up than ever, and bad as affairs now are from the distraction in religion, then they will be an hundred fold worse, and the Church of Rome in every way the gainer.

That Churchmen should have anything to do with the alliance, is truly lamentable. It is right that we should all hate the *errors* of the Church of Rome, or of any other Church, but then, let us show our aversion by avoiding them, not by making love to others equally dangerous.

B. H. E.

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* The so called charity, existing between sects of the most opposing views, makes it seem as if they held that *what* a man believes—*that is true*; but on the other hand their hatred to the Church of Rome favors the notion, that *what* a man believes—*that is not always* true, otherwise the Romanists would enjoy the same favor that Universalists, Unitarians, and what not, do. Perhaps, however, those of the alliance, hold that what a man believes is true, *provided* it is—*Protestant*.

† The accompaniments to this doctrine, such as praying souls out of Purgatory and the like, it is true, are generally made the subject of attack; to these of course we do not make any allusion—since, if the doctrine itself is false, the accompaniments must fall with it. To argue against these is unfair in logic,—it is quarrelling with the conclusion when we don't admit the premises.

For the Churchman.

The Might of the Cross.

When the glorious Sun of Righteousness arose with healing in his wings, to throw the radiance of his light and the power of his strength upon souls where the blighting damp and noxious vapors of ignorance and unbelief had settled, the rays of a halo of glory formed by the long-suffering and great goodness of God and the Divine loving condescension, gleamed from the rude form on Calvary's height, and its gladsome beams threw peace and joy upon the minds of all weary pilgrims in the vale of sorrow and adversity. Nor time nor distance hath dimmed its effulgence, but ever shining with a brighter and a steadier glow, its beauteous rays have to this day been reflected from the hearts of all who love our Lord Jesus Christ in sincerity and in truth.

Its cheering light ever accompanies and aids its heralds and champions. The swarthy Afric hath raised his head, long bowed under the yoke of idolatry, and glorified the God of his salvation, and his heart, now emancipated from the thraldom of Satan, receives encouragement and gladness from the hope-enlivening rays that stream from the hills of Palestine. Its brightness hath pierced the thick mazes and the dark wilderness of the West; it plays upon the luxuriant hill sides, the verdant slopes and the flowery vales of the sunny South; and the cold and wintry North, with its snow-clad mountains and ice-bound seas, receives a genial warmth, and the dreariness and desolation of the congealed feelings, melt beneath the all-potential beams of mercy and of truth.

What Christian heart doth not beat and thrill with transport and rapture, when the Holy Symbol of our Salvation meets his eye. It speaks to him of a Saviour's love, a Redeemer crucified, the gates of heaven thrown open to all believers, and the eye of faith perceives the divine Sonship standing at the right hand of God in the glory of the Father.

Far back in time, this form received a peculiar significancy and sanctity. So long as the meek and holy Moses remained in the position this figure occupies, so long the armies of the Lord of Hosts were triumphant; and in proportion as he relinquished it, the legions of Israel were put to flight—typifying thereby the victory obtained of the devil and his ministering spirits, by this instrument, at first the means of torture and execution of the basest criminals—now, through the redeeming blood of Christ, raised as the standard of our Catholic Faith.

Again; when, in later days, in the pure, holy, and primitive ages of the Church, when, by the confessors of our sacred faith, the precept and the practice were conjointly taught and executed, (unlike many so-called professors of the present hour,) when the revered Fathers were not ashamed to confess Christ and him *crucified*, this hallowed form received that place and import, that our faith and our hearts would teach us is most justly due. On going out, and on coming in, at their devotions, at their meals, at morning and at evening and at noonday, on every stated duty and on every occasional act, in public or in private, they reverently made upon their persons this sacred form. They believed (and do not let us be too hasty, and charge them in derision with superstition) that at the view of this hallowed symbol, the evil spirits of the air were affrighted, and fled.

Most certainly the moral sentiments attendant upon the appearance of this sign of our belief, cannot but be strengthening and beneficial. Let us then cherish and revere it. Place it in our churches, on our persons, in our bedchambers. Let its golden hue glisten from every temple spire. Wherever its shadow rests, there may we safely tread.* Let its chastening influence fall upon the hearts and minds of the giddy and the thoughtless. Place it where its form, towering in mid-air, may meet the gaze of all who traverse the busy mart. When the merchant, whose mind, intent upon loss and gain, trafficking and commerce, thinks to lay up much riches to himself, let the heaven-pointing cross raise his mind from its sordid calculations, to that everlasting country, where abideth *riches* that pass all understanding. Particularly at this holy feast of the manifestation, should our contemplations be directed to Him who was sent as a light to the Gentiles. Let not our principles evaporate in mere feeling. Place in requisition the great attributes, "action, action, action." Let us fight manfully for Christ and him *crucified*. So shall the Cross fulfil its mission; be it our high calling to act as its defenders. Let us not be "ashamed of the Cross of Christ. Above all, let us not neglect to place it on our *hearts*; so shall we earn to ourselves an exceeding great recompense, and receive those rewards that the eye hath not seen, nor the ear heard.

St. C.

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* The Shadow of the Cross, a truly Catholic work, from which adult minds, as well as those of more tender years, may draw pleasure and instruction; it should be placed in the hands of all, whose robes have been cleansed from all defilement, in the laver of regeneration.

For the Churchman.

Conticuere omnes, intentique ora tenebant:
Inde toro pater Æneas sic orsus ab alto.

The above, freely translated, is, I read with breathless interest and deep feeling the pastoral letter of the Bishop of Massachusetts, in reference to the Rev. Mr. Croswell, and I was disappointed in two particulars. The Bishop did not make out a case, and Mr. Croswell has not presented a single ground of objection to the strictest Puritan. I really did hope to find that an *altar*, appropriate in design, and significant of its awful character, fixed, immoveable, and prominent, had been erected, and that the position of the priest, not accidentally or for want of room, was such as the *nature* of the service requires. If there are *priests* in our Church, does not the office imply an *altar*, a *sacrifice?* In this matter I look not simply at *rubrics*, in which I should be amply sustained, as has been shown by that able correspondent who hails from Hartford, but by the genius of the Prayer Book, it is its essential spirit, its vivifying presence. Mere *rubrics* do not satisfy my mind, they do not create *principles*, they are rules simply, implying their existence and operation. If the words priest, altar, did not occur in the Prayer Book, it is enough if the ideas these words convey are not only set forth in a few occasional phrases, but are as an omnipresent spirit, giving life, consistency and harmony to the whole.

A word now respecting this "unhappy transaction." Some of us recollect Bishop Eastburn's letter on Carey's ordination, which first met my eye in the Banner of the Cross.

There he takes strong ground against the course pursued by Messrs. Anthon and Smith "in this unhappy transaction," and declares he would take no action in an—uncanonical way, and now behold the consistency of his present course. But times are changed.

This subject will not be suffered to sleep. It is not Rev. Mr. Croswell's rights simply that have been invaded, but a blow has been struck which, if passing unrebuked into a precedent, endangers the canonical rights and privileges of the whole Episcopal Clergy in their spheres of labor. At any time they may be scattered upon the world by such high-toned, prelatical assumptions. Had Mr. Croswell been settled in a retired country parish, with less age, talents and experience, such an unkind attack would have crushed him at once, and forever crippled his reputation. I repeat, Mr. Editor, this subject cannot rest. There are hearts to feel, and pens to write, and voices to be heard. Every clergyman has a vital interest at stake. He may obey rubrics, laws and canons, and in vain demean himself as a dutiful son of the Church. Any time his sphere may be invaded, and he himself be publicly proclaimed as false to his Divine Master, and "perilling the souls of the people."

Truly "the Church of our affections" is wounded in the house of her friends by such a high-handed measure of prelatical intolerance, and exposed to the scorn and contempt of "sensible and enlightened men." I have expressed myself strongly, for it is a strong subject, it demands a plain expression of sentiment from every sincere and right-minded Churchman. Massachusetts is my native state, and I must peculiarly be anxious for her religious prosperity. Puritanism has had its day. It has passed away forever. The literary and thinking mind has no sympathy with its dark and repulsive dogmas, so inconsistent with the philosophy of the mind, and the best and noblest aspirations of our nature. Under this aspect our Church will never attain its deserved pre-eminence in New England. Her simple and majestic service, her quiet and charitable spirit, her accordance with the fine arts, poetry, philosophy, in all their varied and beautiful forms, will awaken attention, and give permanence to her principles.

Herbert.

For the Churchman.

"*Hence I used the language which my friend has quoted, as my reason for voting in favor of deposition rather than suspension, because I was convinced that the stronger sentence would be no worse for him, and incomparably better for the peace of his diocese.*"

Mr. Editor,—I send you above an extract from a recent communication of Bishop Hopkins to the Protestant Churchman. He had just before, in the same communication, spoken of the restoration by the House of Bishops of an indefinitely suspended Bishop. He therefore considers the sentence of indefinite suspension as a remarkable one. It is needless for me to say, that he has reference to the case of the Bishop of New-York. He considered deposition as "no worse for him" than suspension.

Suspension, according to his own view, may be removed by the House of Bishops. The thirty-ninth canon of the General Convention of 1832, enacts as follows:—"Deposition, displacing, and all like expressions, are the same as degradation. *No degraded minister shall be restored to the ministry.*"

To say nothing of the connection, familiar to all well informed in canon law and ecclesiastical history, between the principle italicised above, and the laws, precedents and sentiments generally of the Catholic Church, Bishop Hopkins either knew the canon of his own Church, or he did not. If he did not, how ill qualified was he to take his seat in an ecclesiastical court! If he did, where were the sensibilities of the Christian and the man, (may it not be said, how hardening and blinding must have been his prejudices against the brother on whom he was sitting in judgment!) that he could see nothing worse in a sentence dooming him to hopeless exclusion for life from a ministry to which he had given more than thirty-two years of chosen and earnest devotion, than in one that left open the door of hope that he might yet die in the pastoral service of his Master! EHEU!

For the Churchman.

Tracts for the Seasons.

NO. LIV.

The Holy Scriptures no where furnish a more interesting or appropriate figure, than where the blessings of religion are represented under the similitude of light, the source of so many, and such invaluable and essential benefits to man. In consonance with this, the Redeemer, from whom flows all spiritual good, is represented in the Bible, and now particularly commended by the Church to the devout and grateful consideration of her members, as the luminous Fountain whence emanate beams of life, knowledge, and comfort. He is "the Sun of Righteousness" which was to "arise with healing on His wings;" the "Star" which was to come "out of Jacob;" a "Light to lighten the Gentiles, and the glory of His people Israel." Very properly then was He revealed to Israel by the glory of the Lord shining round about the shepherds, and to the Gentiles, by a supernatural luminary conducting wise men of the East to the house in which He was.

In the religion of Christ there shines a light which will lead us to the knowledge, love, and service of Him, illumine us with divine truth and consolation here, and bring us finally to His abode, not in His humility at Bethlehem, but in His Father's house, eternal in the heavens.

The enemies of that religion contend for the sufficiency of human reason, and its adequateness to the supply of all the intellectual, moral, and spiritual necessities of mankind. But this discovery was never made before the revelation of the Gospel. The philosophers of antiquity candidly confessed that they could arrive at no certain conclusion on the most important points of religion and morals; that religious truth was beyond their reach; that the human mind was bewildered when occupied on themes relating to the Deity; and that a knowledge of His will could not be had without a revelation. And these were men of sound judgment, extensive learning, and deep research; but ignorant of revelation, and on that account, the best judges of the capability of reason. They therefore should certainly be credited rather than those who, having the Scriptures before them, educated in their doctrines, and biassed in favor of many of them, boast of their natural sufficiency.

Even should we allow their pretensions, what they affect to deduce as reasonable truths and duties in religion and morals, derive their authority and recommendation from a system and course of reasoning level to the comprehension of but very few, encumbered with many doubts and difficulties, opposed by counter-reasonings in quarters quite as much entitled to respect and confidence, and therefore utterly unfit for general usefulness.

To determine, however, the reasonableness of such admission, we look back to the ancient heathens, who were without revelation. We see the deluded votary of unassisted reason prostrating himself before a dumb idol, and supplicating its favor. We see him tearing and lacerating his flesh till the blood gushes out, not knowing how to excite the attention of his imagined God. We see him, conscious of guilt, but ignorant how to propitiate the object of his worship, raise a father's arm to slay his first born in sacrifice—to give the fruit of his body for the sin of his soul. We see him submit to be led himself to the altar, and there immolated, in the hope of thus procuring mercy for his country or his friends. We bring our researches down to the present time, when, it is insinuated, nature has peculiarly blest, enlarged, and strengthened the human faculties. But where the bright beams of the Gospel do not reach, what is presented to our view? Where the conquests of the Mahometans have not forced men into compliance with a system which degrades them by paralyzing the arm of industry, checking intellectual improvement, and representing the gratification of sense as the perfection of bliss, we see but a continuation of ancient heathenism; the most absurd notions still entertained; human sacrifices still offered; self-immolation still practised; brute creatures, venomous reptiles, and dumb idols still worshipped. And yet we hear of the perfection and sufficiency of the human intellect, and that a revelation is altogether superfluous!

The true use of reason teaches another doctrine. The experience of those who *had* not, and those who *have* not, the volume of inspiration, whence to collect their opinions, proves that without revelation the human mind gropes in the darkness of moral and spiritual ignorance. By revelation only can this darkness be dispelled. From the momentous inquiries, Who is God, and how are we to serve Him? Whence are we, and for what designed? which philosophy cannot satisfactorily answer, it removes every doubt. It represents the Almighty as the Creator of man, and of all things in heaven and earth; preserving and upholding them by His power; the Supreme Lord, Disposer, and Governor of the universe; perfect in His nature; Himself the only God; forbidding the worship of any other being, or the likeness of any; glorious in holiness, fearful in praises, doing wonders. And in the midst of these majestic and awe-inspiring attributes, mercy shines resplendent. He is good to all. His tender mercies are over all His works. He is love itself. He spared not His own Son, but delivered Him up for us all, that man, fallen, sinful, corrupt, estranged from God, and obnoxious to His just displeasure and indignation, might be restored to His favor through the mediation thus provided; and mercy be extended to the penitent and faithful, in consistency with the infinite holiness and justice of the Deity.

Herein is the great mystery of godliness. How God can be just, and yet justify the sinner, human reason never did and never can discover. The process of redemption, grace, and salvation, through Jesus Christ, reveals the mystery, and presents to the view of the humble penitent the reconciled countenance of his Creator, and mercy ready to pardon and receive him. But this mercy is conditional. The Saviour died that our sincere obedience, though necessarily imperfect, resulting from lively faith, and diligent endeavors to know the will of our Maker, might be accepted. As without Christ, all that we could do would be of no effect; so without our humble and faithful obedience, Christ will profit us nothing, and mercy being rejected, justice will punish the offender.

By the assistance of the Holy Ghost, promised through the Redeemer's mediation, man may work out his salvation by diligently applying to the religious and moral duties of the Gospel, upon the only true principle of Christian obedience, and evangelical faith; the whole being rendered acceptable to God, and available to the desired end, through the merits of our Great Intercessor.

Such is the light which ariseth to direct us in the knowledge and service of the True God. Exceeding great joy, like that of the Magi of the East, when they beheld the sure guide to the Object of their search, should fill our hearts, when we see the accepted path of faith and duty so clearly defined. To the Saviour who has diffused around us this heavenly light, we should present the best offering we can make—ourselves, our souls and bodies, with all our faculties and means of service, as a reasonable, holy, and living sacrifice—not sparing our "gold," and other objects of value, of use, or of refinement. This done in true faith, and as the "perpetual incense" of Christian *habit*, it will come up with acceptance into His presence, and be answered by gracious tokens of His favor. If we cheerfully surrender ourselves to the guidance of the light of the Gospel, it will add to whatever share of worldly bliss may be allowed us a joy and peace which this itself could never give; and will be a bright and cheering light of comfort in the darkness of affliction.

He who attempts to cast discredit on the Holy Scriptures is an enemy to the peace and happiness of his fellow men. He would tear open the wounds of affliction which had been healed by pious resignation, and humble trust that all things shall work together for good to those who love the Lord. He would again inflict the bitter pangs that Christian hope had mitigated. He would recal the tears shed over the tomb of a departed friend, which had been checked by the prospect of reunion for eternity. But the Christian faith is too well supported to be thus shaken. Its heavenly doctrines are too thoroughly sustained by the understandings, and too much in unison with the virtuous sensibilities, of the afflicted followers of Jesus, to allow them to be at all moved from the strong confidence which they repose on the comfortable words wherewith it bids them not to sorrow as those without hope, shows them mercy prevailing in the midst of every judgment, and gives unfaltering confidence that whom the Lord *loveth* He chasteneth. Casting off all doubt and fear and misgiving, they receive with meekness, confidence, and joy, the blessed revelations, "Come unto Me all ye that labor and are heavy laden, and I will give you rest;" "Our light affliction, which is but for a momnnt, worketh for us a far more exceeding and eternal weight of glory;" "Blessed are they that mourn, for they shall be comforted."

The Gospel indeed does not enjoin the apathy which some philosophers would teach. When Jesus wept, in affectionate sympathy with the bereaved, over the tomb of Lazarus, He consecrated the tears of virtuous sorrow. That religion would be inconsistent with the divine attributes, and ill suited to mankind, which enjoined the insensibility that would congeal the tear of affliction ere it disburthens the aching heart. This would cast a reproach on the Gospel of the Saviour, and on His example while on earth. In the tender sensibility which He ever manifested, He has left a pattern worthy of all imitation. Like Him then we would feel as human beings—My soul is exceeding sorrowful—Father, if it be possible, let this cup pass from Me. But like Him we would add, in humble resignation, Not My will, O Father, but Thine be done. We would sorrow—for either more or less than human must be that heart which is unaffected by the trials of this mortal pilgrimage; but, as our comfortable religion enjoins, not as those without hope. The tears of affliction are the dictates of nature, even in its state of spiritual renewal, and are of virtuous character. It is the blessed office of revelation to wipe them off, not with censure, but with tender commisseration, with high and holy consolations, and with cheering assurances. Let the Bible be the Christian's constant companion, and his counsellor and guide, as always, so especially when he is in trouble. He will learn from it that his afflictions and trials are not unobserved by his Heavenly Father, without whose knowledge not a sparrow falleth to the ground. They are intended for his good; perhaps to check him in a course of heedlessness or of sin; perhaps to wean him from the world, to which he was forming a dangerous attachment; or perhaps to remove obstacles or hinderances in the way of the strengthening of his virtues, the purifying of his affections, and his advancement in Christian faith and holiness. They can last but a little while; and if properly borne and regarded, will tend to his elevation to perfect and eternal bliss.

But whatever be our condition here; whether prosperity shines upon us, or the gloom of affliction surrounds us, one common end awaits us all. These bodies, though now robust and active, are destined to be committed lifeless to the earth. This is the certain end of our mortal pilgrimage. But whether aught exists beyond, we can only conjecture. Clouds and darkness rest upon the tomb.

We can scarcely believe indeed that man was destined for this life only. Yet we know no more. All is dark and uncertain. But

> "Where reason fails
> With all her powers,
> There faith prevails."

It directs the Christian to the Holy Scriptures which God has caused to be written for our learning. Thence light breaks upon the gloomy precincts of the tomb, and dispels the timorous doubting, and dread uncertainty, which perplex the mind not illumined by revelation; cheers the Christian pilgrim in his journey to the grave, with a sure and certain hope of a resurrection to eternal life; and discloses the path which, through the grave and gate of death, leads to the regions of everlasting day. "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." "Now is Christ risen from the dead, and become the First Fruits of them that slept. For since by man came death, by Man came also the resurrection of the dead. For as in Adam all die; even so in Christ shall all be made alive." "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Such declarations, accompanied by their full proof of being from God, supersede the whole process of reasoning by which the unaided human intellect would gather grounds for belief in a future state, effectually silence all the doubts and objections which it would raise to that comfortable doctrine," and guide, sustain, and cheer the soul with holy heavenly light in its natural longing after immortality.

O then, as the Christian would satisfy the doubts and correct the errors of his reason on the infinitely momentous subject of religion, and as he would enjoy the only sufficient consolation in affliction, and the hope of living forever happy when this life will have ended, let him reverence and diligently study the Scriptures; be much in prayer for the grace of the Holy Ghost, and very faithful in the use of the means God has established in His Church, that he may understand and apply them aright; and sedulously endeavor, by divine aid, duly sought and improved, to be conformed thereto in heart and life. Otherwise, he will manifest the degrading and perilous ingratitude of loving darkness rather than light—gloomy disappointment of all the hopes that he may attach to earthly honors, possessions, pleasures, or pursuits; darkness that may be felt, when the clouds of adversity and affliction lower, and not a beam of consolation cheers the soul; and outer darkness, where is weeping and wailing and gnashing of teeth, for his eternal portion.

B. T. O.

For the Churchman.

Fruits of Puseyism.

A country parish in the land of steady habits and Gospel simplicity, (Connecticut,) have, within the last few weeks, presented to the view of "*enlightened persons of other denominations*," the following "*offensive novelties and superstitious puerilities*:"

The useful weathercock or vane displaced, and a GOLDEN CROSS substituted. Among Christmas decorations, a cross surmounted by a crown—a device representing the Trinity in Unity, viz., a triangle within a circle—two keys forming a St. Andrew's cross—two crosses with the text "I am the good Shepherd," and a Bishop's mitre. E.

P. S. I don't know if there be any especial objection to the mitre.

For the Churchman.

Mr. Editor,—In the Rev. William Croswell's excellent and satisfactory defence of himself against the ill-treatment to which he has been recently subjected, he quotes the Bishop of Rhode Island, who, in vindicating the appropriateness of the terms Altar, Priest, and Sacrifice, to the evangelical dispensation, observes of "Altar," "This word occurs but once in our Prayer Book,—in the Institution Office." Bishop Henshaw would have expressed himself with greater accuracy had he said that the word occurs *in but one of the Offices of the Prayer Book—the Institution Office.* In that office it occurs frequently, and thus furnishes clear demonstration that according to the doctrine of the Church, the Communion Table is an Altar. The semi-Church party, when they desire to give the Jesuitical go-by to their maxim of convenience, *The Church as it is*, endeavor to cast somewhat of discredit on the Institution Office, and seem desirous of lessening its authority as a part of our standards. This only shows how their attachment to the liturgy is limited by its *suiting them.*

The Institution Office was first adopted in General Convention, 1804. Four years after, in General Convention, 1808, it was reviewed, and re-established with alterations, not however touching the present question. Two General Conventions, therefore, sat in judgment upon it, with the advantage of its having been four years before the Church for use and study, before it was finally adopted as it now stands. Among those who deliberated and determined concerning it in these Conventions, were the following:—

Bishops.—White, Claggett, Jarvis, Benjamin Moore, and Parker.

Clergy.—Besides others of just note in the Church, the following who afterwards became Bishops, Hobart, Dehon, Richard C. Moore, Kemp, Croes.

Bishop White, who, in his Memoirs of the Church, furnishes a very minute account of the General Conventions, and one which gives us an insight into sentiments, feelings, and workings, touching the several matters coming before the Conventions, which their official records neither do, nor can be expected to do, takes particular notice of the Institution Office. In his "Additional Statements and Remarks," Edition 1820, page 255, commenting on the General Convention of 1808, he states that objections had been made to the canon of 1804 which *required* the institution, then called induction, of a minister in order to his being considered as a regularly admitted and settled parochial minister. He says, however, expressly, "*No objection had been made to the office.*" This was after the office had been twice under special notice in General Convention, and had been for nearly four years in use in the Church. What now shall be thought of these efforts to detract from the claims of the Institution Office? Do they not look very much like Martin Luther's objections to the Epistle of St. James, because not suiting his theory of justification? or Presbyterians' efforts to get rid of the genuineness of the Epistles of St. Ignatius, because of their unanswerable proof of Episcopacy? And what shall we make of the Episcopal Recorder's indecent insinuation against Bishop White, that in his assent to the Office of Institution, and in many other things, he suffered his fidelity to the Church, and to evangelical doctrine, to be brought into subjection to the Romanizing and unevangelical influence over him of Bishop Hobart?

Let any one read the Office of Institution, and then say how much they know of the Church, and how truly they represent her, who deny that according to her doctrine, the Lord's Table is an Altar."[*]

The Institution Office also establishes another thing. It has been a favorite notion with many that the word Priest, as used by the Church, is a mere contraction of Presbyter, and has no connection with the Greek ἱερευς, and the Latin sacerdos, which signify Priest in the Scripture sense of the word, and in connection with the ideas of altar and sacrifice. The Institution Office sets this right. The Letter of Institution gives to the Presbyter the Episcopal license and authority "to perform every act of *sacerdotal* function among the people of" his parish. This is in accordance with the thirty-second Article of Religion, which is entitled "Of the Marriage of *Priests*," in the Latin "*Sacerdotum.*" The Articles in English being a translation of those previously set forth in Latin, we have here clear evidence what is meant by "*Priests.*" It is, however, still further to be observed that *sacerdotium* and ἱερατευμα (from sacerdos and ἱερευς) or *priesthood*, as connected with altar and sacrifice, was a term applied in the Church of old to the three orders of the ministry in the aggregate, as well as to the second order in particular. The High Priest, Priests, and Levites, were sometimes termed Priests or the Priesthood, although the terms were often definitively and distinctly applied to the second order. In exact conformity with this is the application of the term "*Priests*" in the title of the thirty-second Article, to the terms "Bishops, Priests, and Deacons," in the body of the article. According to the teaching of the Church, these three orders constitute the ***Priests*** or ***Priesthood*** who have ministrations connected with sacrifice and an altar.

A PRAYER BOOK CHURCHMAN.

For the Churchman.

Mr. Editor,—As the Bishop of Massachusetts has thought proper to minister discipline without hearing or trial, he has presented to our whole Church a case of much interest throughout its borders, and one on which no friend of law and order, and no one averse to the slavish subjugation of inferiors to superiors in the Church, can do otherwise than seriously reflect. The aggrieved presbyter too being one of the best of our clergy, of extensively good repute both within and without his own diocese, increases the interest of the case. Besides the arbitrary, unjust and uncanonical features of the transaction, there are other reasons for the surprise which it has excited. Bishop Eastburn must have very considerably changed his views. The Church of the Ascension in your city, it is well known, was built under his especial direction, he being then the rector of the parish. It was provided with a *cross over the altar* and *another on the roof.*

The chancel appeared to have been held by him as of very peculiar sanctity, and to be treated with great reverence. The custom at that time, had existed for a long period, and very extensively, of having the desk and pulpit—that is, the Morning and Evening Prayer and Preaching—within the chancel. They were excluded by him, and brought into the body of the Church. He did not even like the preacher to go within the rails while another was reading prayers; but to occupy a pew without. Strange that having a cross in the chancel and treating that enclosure with special reverence, should now be offensive to him!

The bishop's attachment to the legitimate forms of the Church, and his displeasure at infringements upon them, must be of somewhat recent date. It is well known that he was wont to preach at times in his Church of the Ascension, either with no use of the liturgy, or just as much use of it as suited him. Perhaps the use of the liturgy was considered "a mere matter of taste or fancy, about which men may safely differ;" and perhaps "sensible and enlightened persons of other Christian bodies" were held to be quite as worthy of regard as the canons of the Church. By the way, the Bishop's consideration for his Socinian and other dissenting neighbors does not appear to be very gratefully received. Mr. Barnes should have taught him a lesson on this head. It would seem to be not very difficult for the Presbyter high in his notions of rectorial independence and prerogative, to slide into the Bishop equally decided in his notions of rectorial submission and dependence.

JUST.

For the Churchman.

Mr. Editor,—Your correspondent M. N. always gives us the effusions of a heart warm in the generosity, right in the honesty, and elevated by the dignified and honorable principle, which so adorn the Christian profession, and indeed are so essential to its genuineness. They show how such a heart is affected by the wickedness around it. There is a passage in his last communication, respecting which I wish to ask a question. He seems to intimate that on the last New Year's Day, our good old custom of New Year's Visits was abused by some of our clergy to furnishing an occasion for enlisting recruits for the fight against Trinity Church in which the Low-Church party has again engaged. Can this be possible? Have ministers of the religion of peace thus sought to pervert a custom which good men have ever delighted to regard as among the best social expedients for healing animosities, terminating cold distances and misunderstandings, and promoting brotherly kindness, harmony, and good will, into very means of bitterness, wrath, and strife, not to speak of the flagrant injustice of the cause thus sought to be promoted? A day or two before New Year, one of our papers, I think the Courier and Enquirer, contained an excellent article in righteous condemnation of a similar design on the part of Abolitionists and others of the ultra agitationists of the day. Are we so disgraced that the Church has sanctioned the same thing, and "the hand of" her priests "been chief in this trespass?"

Do Mr. Editor, or do Mr. M. N., let us have light on this subject. EZRA.

For the Churchman.

Mr. Editor,—Please insert the following extract from the last Protestant Churchman. The writer of the leading editorial, in allusion to the attacks now making on Trinity Church, says:—

"OUR COLUMNS" (the modest capitals are the writer's own) "OUR COLUMNS will show that we have not *broached this question*, beyond a mere announcement of the title of the pamphlet which contains a statement of the case."

And now be pleased to insert the following extracts from a pamphlet containing a Review originally published in, and endorsed by, the same paper, if not written by one of its editors:—

"The *sectarian distribution* of the pecuniary patronage of that corporation" (Trinity Church) "seems to indicate *an entire forgetfulness on the part of the vestry* that the original grant from King William was" &c. &c. &c. . . . "The property which they held in trust has increased so prodigiously in value that the facility to turn its management to *individual profit* or *sectarian ends*, and the impunity from all *investigation* or *punishment*, tend to present temptations which *may not always be successfully resisted.* The floating rumors, in some cases *too well substantiated*, of large sums paid *for the debts of favorites*, or of succor extended to parishes whose delegates in Convention *had voted with Trinity*, while the merest pittance was refused to a Church because her minister had incurred the displeasure of the *party*—the giving of money as a *reward*, and the withholding of it as a *punishment*—these things have *awakened a feeling* which *we are glad to learn* is to be *embodied in an effort*, that *we doubt not will be successful*, to recover their *olden rights*, of which they were *unconstitutionally deprived.*"[*]

In the face of all this, the Protestant Churchman, which first published the pamphlet, says, "OUR COLUMNS *have not yet broached this question!!!*"

"OUR COLUMNS" blame the Churchman for making this "*a party question*;" and yet talk about "*sectarian distribution*"—"*individual profit*"—"*sectarian ends*"—"*debts of favorites*"—*voting* "*with Trinity*"—"*the displeasure of the party*"—"*giving of money as a reward*"—"*withholding of money as a punishment.*"—"O shame," &c. TEKEL.

For the Churchman.

Party Organization.

Mr. Editor,—We heard a great deal said at the last Convention, in certain quarters, about party feeling, party organization, &c. &c. Dark insinuations were thrown out of secret meetings, at which projects were matured most pernicious to the well-being of the Church. Where these secret meetings of the clergy were held, or what these diabolical projects were, no one of course knew any thing about; but that such a thing as an organization existed, intended to produce unity and order in the acts of those members whose opinions were found to agree upon essential principles, was boldly asserted, and gave great trouble to the consciences of many of the minority. A harmless, unpretending letter, written by several of the clergy, and designed to ascertain the views of the laity at large on certain subjects, fell into the hands of one of these party haters, and forthwith the columns of the Protestant Churchman teemed with exclamations of holy horror against this, what it was pleased to style, party measure. The cry of party was again raised in Convention, and one would have thought from the tears that were shed, and the groans that were uttered over the supposed existence of party organization among High Churchmen, that no two Low Churchmen had ever interchanged opinions before coming into Convention.

I heard a great deal of this talk about party, in Convention; and although I could not appreciate the refinement of that system of ethics which accounts it almost criminal for men, who professedly entertain the same opinions, and are striving after the same end, to consult together for the purpose of ensuring concert of action; and although I deemed it marvellously singular that men so conscientiously scrupulous against taking any preparatory measures to produce harmony of action, should, nevertheless, have moved together on every occasion as if they were instruments moved by one single spring; their warmth of feeling against party commanded belief, of course.

Since the Convention, the Protestant Churchman, containing *their* account of the proceedings of the Convention, has been sent to me, and to all the other delegates from the Parish to which I belong; and yet neither I, nor any of the others, so far as I have been able to ascertain, have ever subscribed to the paper, or ordered it to be sent.

We have also been favored within a few weeks past, with a pamphlet, purporting to be a Review of Mr. Spencer's Report to the Parish represented by him. This last production seems to be a compound of latin sentences, gross vituperation, and personal abuse; with the special object in view of discharging a superfluity of bile upon Bishop Onderdonk, the Rev. Mr. Southard, and Trinity Church.

Now, what I want to know is, where did this Protestant Churchman, where did this pamphlet come from? Who sent them? Who paid the expense of printing and mailing to every parish in the Diocese? Does not this look a little like party? Does it not look like party organization, or is it to be attributed solely to the generous impulses of some benevolent individual? I ask for information.

But here again another fact springs up before me. Scarcely is this tirade against Trinity Church well circulated around the Diocese, before another pamphlet appears, the object of which is to break down the corporation of Trinity Church.

Now this is a singular coincidence, when we reflect that there has been no consultation in the matter. First comes a pamphlet abusing Trinity Church in the most scandalous and infamous manner, attributed to a young gentleman whose desire for fame has more than once lured him beyond his depth; and immediately after it comes another pamphlet, seeking the destruction of the same Trinity Church, and prepared by John Duer, Hiram Ketchum, and Gerardus Clark! Had not these gentlemen so solemnly deprecated all party measures, a plain man would think there had been some concert among them; for *facts* seem so inconsistent with assertions.

January 18, 1846. A LAY DELEGATE.

For the Churchman.

Mr. Editor,—St. Mary, the Mother of our Lord, spake a most true word of prophecy when, as moved by the Holy Ghost, she said, "Behold,"—(it was a thing to be much marked)—"from henceforth all generations shall call me blessed." The Church, true to her office as a witness of Holy Writ, has been a means of the fulfilment of this prediction, by handing down in her calendar, from generation to generation, honorable notice, and thus calling her children to the sacred commemoration, of "*the Blessed Virgin Mary*;" and by giving her that title, which, in her reformation from unchristian abuses and corruptions, she would limit to those whom God's word honors, the title of "*Saint.*"

As thus reformed, too, besides paying due honor to St. Mary in the selected Scriptures for the Advent and Christmas Seasons, she celebrates, on days called by her name, not events so merely personal to herself as her birth or death, but others in which her SON was intimately concerned. There are two such St. Mary's days, one commemorating the angel's Annunciation to her of her having been chosen as the medium of the Incarnation of the Word of God; and the other, her performing the rites of Purification required of mothers on the birth of a first-born son, and her Presentation of her Holy Child in the temple, according to the Law. This uniting of Jesus with His mother in the commemorations which the Church assigns to her, should remind us that her characteristic peculiar blessedness is derived from HIM, Who is her Saviour and our Saviour, her God and our God; and therefore, great as should be our reverence for one so highly favoured of the Lord, and sustaining so near a personal connection with the profoundest mysteries of our faith, and the richest and most precious mercies of our God, that this reverence should not degenerate into the idolatrous raising of her to the place of God as an object of adoration.

One of the Holy Days of the Blessed Saint Mary will, next week, call us to the prayers in behalf of our diocese which the Convention has requested of us. It is the Feast of "The Presentation of Christ in the Temple, commonly called The Purification of Saint Mary the Virgin." The Collect contains a prayer, which if it please God favorably to answer, no richer blessing need be asked for our diocese, nor a stronger ground of hope that He will extend to it deliverance from evil, His sure protection, and His temporal and eternal favor. The prayer is, that the God of all grace would grant that we may be presented unto Him with pure and clean hearts, by His Son Jesus Christ our Lord. O to have this gracious Advocate and Intercessor, in pardon of our sins, in pity to our infirmities, and in love for His unworthy members, present us to His Father; what abounding blessings might we not expect! He waits to do it. Let us be true to Him in all the duties of the covenant-state of salvation to which that Heavenly Father has called us through Him. Be this done with hearts pure and clean from the principles, affections, dispositions, and tempers which His Holy Word forbids, and be our thoughts, cares, and efforts for His Church befitting *such* hearts; and He will work in us and by us, for her guidance through difficulties, her deliverance from trouble, her preservation from danger, and her being kept, through His true faith and service on earth, unto that salvation which will raise her to her glorious triumphant state in heaven. FAITH.

For the Churchman.

Honesty.

"Honesty requires a man to have taken pains to understand the views of the Church to whose ministry he wishes to attach himself, and conscientiously to embrace them, as equally at least in accordance with the Divine will, as those of any other Christian communion. It must be self-evident to every unbiassed mind, that an applicant for the Christian ministry would act a dishonest part by seeking a ministerial office in a Church, which he believes to be wrong in *important doctrine*, the profession of which is required by the very nature of its services; and that it would be equally dishonest to continue to exercise ministerial functions after such should have become his conviction. In such circumstances, to enter on and to continue in a ministry, with the view of correcting supposed errors, is manifestly "doing evil that good may come." Indeed, the principle seems too plain to require proof. It recommends itself at once to every honorable mind, and its denial shows a lamentable obliquity of moral perception. The unhappy subject of it may indeed imagine that he is honestly endeavoring to do good; but nothing is more certain, than that he is pursuing the tortuous ways of that arch-hypocrite, who can assume the appearance of an angel of light: and pregnant with mischief must be that system which can so beguile an unsophisticated mind, as to satisfy it of its own honesty in pursuing a course at which the feeling of an honorable man naturally revolts, and by which he could be compelled to regard the habitual practice of his life as a tissue of lies. The sound principle of honesty compels its possessor not only to mean well but to act uprightly; to profess nothing which he does not believe, and to pursue good ends by right methods. No crooked policy to do God service; no false machinery to promote the cause of him who is the very truth. Better, could it be so, that the ark of God should fall, than that it should for one moment owe the firmness of its standing to deceit and falsehood."—*Extract from Prof. Turner's Address.*

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Mr. Editor,—To whom does the learned Professor allude in the above extract? I remember some years ago, it was said that it was recommended to students at the Princeton Theological Seminary to enter the Church; as, in her, were needed evangelical ministers and Gospel teachers. Some, who are now bishops in the Church, took the advice. Though they believed then and have continued to believe the Church "wrong in the important doctrine" of baptism, yet they have gone on. Does the Professor mean to say that such are "arch hypocrites," that they are dishonest? If such continue in the ministry with the hope of producing a change in this or other doctrines, do they not fall under the censure of the Professor, when he says: "In such circumstances, to enter on and continue in a ministry, with a view of correcting supposed errors, is manifestly 'doing evil that good may come.'" Q.

For the Churchman.

Mr. Editor,—In our Church, last Sunday, the minister, after the collect for the third Sunday after the Epiphany, read the Collect, Epistle and Gospel for the day, as the Feast of the Conversion of St. Paul.[*] I was surprised to find how much the good people around me were puzzled to find the place. I presume they could not have had with them the "Pew-Calendar." If they had had, a glance at it before service, and then a minute or two spent in looking for the place in the Prayer Book, would have prepared them to follow the minister without distraction. Such helps to calm and undisturbed devotion cannot be unappreciated by the pious. ANANIAS.

For the Churchman.

Mr. Editor,—A number of communications under the signature of J. H. H. have appeared from time to time in your columns, which have been attributed, as I have found, by various persons to another than their proper author. The sight of those initials in your notice to correspondents last week induces me to state that they are not meant to indicate the writer of these lines, who has not sent any communication for four or five years past to the Churchman, except under his proper name. I trust that the unwillingness any one would feel to have the sentiments and language of another attributed habitually to him, and the incorrect inferences that might be drawn, as in the case of your last 'notice to correspondents,' from the supposed fact of a communication having been received from him, will account for and excuse the desire to make public, the present statement.

J. H. H.

Saratoga Springs, Jan. 19*th.*

For the Churchman.

Mr. Editor,—"TANTUM SUFFICIT" is wrong—very wrong! The Bishop was not educated in monarchical principles. *His* Alma Mater was Columbia College, as many of his cotemporaries can testify.

Yours respectfully,
ROBERT COURT.

New York, Jan. 26*th*, 1846.

The following from the Evening Gazette is on a subject on which we purpose to say more in our next.

I have perused a printed document purporting to have emanated from a meeting of Episcopalians in November last, with a report of a committee of three, selected, I perceived, from St. Thomas's Church, Dr. Whitehouse, rector; St. George's Church, Dr. Tyng, rector; and St. Mark's Church, Dr. Anthon, rector; being from three of our most wealthy congregations. The conclusions the committee have arrived at have not much surprised me. As they remark, the original charter of Trinity Church was granted by King William III. in 1697, which then constituted all the inhabitants of the city of New York, there being no other church and probably no other sect residing here. It is also apparent, that after our country gained its independence it was necessary to remodel our church government as well as ocr political government; and equally so that our legislature had an unquestioned right so to do. The act of 1814, now songht to be repealed, passed the Senate by a vote of 21 to 9, and the House by a vote of 66 to 23. Great stress appears to be laid to the circumstance that Chancellor Lansing did not coincide, choosing to refer it to judicial cognizance. I had thought that opposition to our old mother Trinity from our own denomination had long since ceased, but it appears not. From whence arises this opposition? First, from St. Thomas's Church, which I believe was chiefly paid for by old Trinity; the second by St. George's chapel, which was given to the congregation by old Trinity, with a handsome property in addition; the third by St. Mark's Church, which now enjoys, as I am informed, a property worth the princely sum of 10 to $12,000 a year, besides a splendid parsonage, and a large amount having been expended in beautifying and remodelling—a gift also from old Trinity.

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[*] Few instances are to be found in the history of the Church of England, of its more lamentable want of spirituality, than the agitations, quarrels, and profanities, that have been recently excited therein by those who have clamored against constructing altars of one material rather than another, and making them stationary rather than moveable. Every effort to transfer the like to this country should be frowned upon by good Christians. Eighty years ago the present peculiarly altar-form communion-table of St. Paul's Chapel in this city was erected there. Originally its altar-like appearance was greater than it is now. The floor of the chancel was lower, and the Table stood on a platform of its own, ascended by steps. The same was originally the case in St. John's Chapel, as built nearly forty years ago. Some thirteen or fourteen years since, a marble (it would be too awful to say *stone*) altar was erected in the late Trinity Church. Old fashioned Churchmen, Bishops, Clergy, and Laity, were never offended at such things. It is your novelty-hunters that have become so wonderfully and tenderly Protestant.

[*] See the whole passage which has been here condensed, in "A Lay Delegate's Review of a Pamphlet," &c. &c., pp. 36, 37.

[*] And, by the way, he preached also a most excellent sermon adapted to that important and interesting festival.

Now Mr. Editor, what will be the effect of the petition asked for if granted? It will be to permit the worshippers in these Churches, as well as all other Episcopal Churches, after they have voted on Easter Monday for their own vestry, to step down to old Trinity, turn out their vestry by putting themselves in, discharge the Assistant Ministers, shut up the chapels, divide the funds, and leave the worshippers in old Trinity destitute and without an abiding place, and all because our city has increased its population to 350,600 souls, and these discontents preferring to worship elsewhere. The petition also sets forth that it takes from these rich churches their share of the property of old Trinity, from which almost every church in the city has been wholly or in part erected, in addition to an annuity to many of the clergy to this day which are the only objects to which they ever have or can apply the funds. Verily Mr. Editor, what are we coming to?

A New Yorker.

The Churchman.

New York, Saturday, January 31, 1846.

☞ The Churchman.—Persons indebted to "The Churchman" are requested to pay the amount due, and Agents having funds in their hands are requested to forward the same to the Publisher without further delay.

In order to remove the complaints which are made by subscribers at a distance of the late reception of their papers, we propose henceforward to mail The Churchman a day earlier than usual. In consequence of this the paper will go to press on Wednesday of every week instead of Thursday as heretofore; an arrangement which those who send us Communications and Acknowledgments, &c. would do well to bear in mind.

Grace Church.—The pews in this really magnificent Church were put up at auction yesterday by Messrs. Austen & Spicer, and the hundred and fifty which were sold out of the two hundred and twelve in the Church, brought a larger amount of premiums than was ever before known. The sum for premiums over the assessed sales of the pews, being *seventeen thousand, nine hundred and ninety-five dollars.* The highest premium paid was four hundred and twenty-five dollars, on a pew assessed at $800, the next three hundred and fifty, on a pew rated at $900. The lowest price was $5, on a pew rated at $650. The purchasers were among the wealthiest and most respectable of our citizens, and Grace Church will doubtless henceforth be *the* Church of the city.—*Courier and Enquirer.*

The above, besides being an item of ecclesiastical news, furnishes another instance of the disposition which has of late manifested itself in certain quarters to make the Mammon of unrighteousness the measure of respectability and eminence in the Church. Our readers have not forgotten the formidable array of statistics in which Grace Church, New York, and Grace Church, Plattsville, were placed in invidious contrast, for no other purpose that we could see than to show that the money-power of the Diocese was against its Bishop. And now in another organ of the Low Church party we find it coolly assumed that "Grace Church will doubtless henceforth be *the* Church of the city;" why? because it is the Bishop's Church? No, but because its pews "brought a larger amount of premiums than was ever before known," and "the purchasers were among the wealthiest and most respectable of our citizens!" Time was when the *Cathedral* or *the* Church of a city was so called because in it the Bishop, the representative of Christ, occupied the *seat* or chair of authority. If the word *Cathedral* is still to be retained we must seek a new reason for the use of it.

The Christian Alliance, in the article commented on by "Bostoniensis," on our first page, makes an assertion which, considering the relation of its editor to the Bishop of the Diocese of Massachusetts, we can neither discredit nor disregard. We allude to the statement that after Dr. Henry had been invited to preach in Trinity Church, Boston, by the Rev. Mr. Watson, its Assistant Minister, Bishop Eastburn "put his veto at once" on the arrangement, and that too, as is plainly indicated, on the ground of his being "a high Puseyite." This is to us the most painful feature of the whole controversy growing out of the Church of the Advent. The existing differences in the Church we have never regarded (however much we may regret them) as involving differences of essential faith; and the declaration that any class of men in the Church do not hold and preach the Gospel, we have been accustomed to refer to the undue warmth of controversy or to the indiscretions of private zeal. But here we have the avowal virtually made by one whom the Church has clothed with her highest authority; for what less is a Bishop's exclusion from his pulpit, on the ground of theological differences, of a distinguished clergyman who had been invited by his own assistant "to occupy it?" Bishop McIlvaine went to a fearful length when he intimated that unless the Diocese of New York disavowed Mr. Carey's ordination, letters dimissory from this Diocese would not be received in Ohio; Bishop Eastburn's "Veto," it is true, has no canonical force, and is open to no canonical exception, but it breathes the same spirit and looks to the same result.

To these remarks we append two extracts from the Christian World and the Christian Register, not of course as authorities, but as further evidences of "the opinion of sensible and enlightened persons of other Christian bodies." The Christian Watchman, another Boston paper, has also referred to the matter, grounding on it an argument against the office of a Bishop who, argues the Watchman, if he cannot regulate these small matters, would seem to have less influence in the Episcopal Church than an elder among us Baptists. But this inference is unwarranted; the rector and Church of the Advent having in no matter refused to obey a requirement of their bishop, or conform to his wishes. The other papers referred to have seized on the real point at issue.

The Christian World of January 10th, says:—"Bishop Eastburn has violated the whole spirit of the Canons of his own Church, and exposed himself to the penalty of the law of libel, if Rev. Mr. Croswell is disposed to submit his case to judicial inquiry. The Bishop is entirely wrong, and the sooner he finds it out the better. ..... An article in a late Transcript, from the pen of an officer of the Church of the Advent, has placed the Bishop in a most unenviable position."

The Christian Register of Jan. 3d says:—"We assert distinctly, that in publishing a 'manifesto,' declaring his official 'censure,' pronouncing his 'utter and unqualified condemnation,' without inquiry and without trial, of the usages of a Church and of the conduct of its clergymen, and warning the young against the 'subject of his rebuke,' he did what the canons and rubrics do not authorize. Pastoral letters are authorized by the canons. But a pastoral letter and this manifesto are very different things. And we shall protest, as loudly as Prelacy itself, against the subterfuge of sheltering this 'manifesto' under the canon authorizing pastoral letters. To all intents and purposes it is a 'censure,' a 'reprimand,' a 'rebuke,' officially promulgated, and was obviously intended as an oblique, if not direct censure upon the Church of the Advent. If the Prelate of Massachusetts was 'well assured' that these 'innovations' were connected with 'an unsound theology,' that is, heresy, as he very strongly insinuates, and a 'fit subject for rebuke,' he should have administered that censure, not by a manifesto called a pastoral letter, but he should have taken action by the canons, and in neglecting to do so, in pursuing the method he has adopted, he is, we repeat, as justly chargeable with an 'offensive innovation' upon 'the masculine simplicity' of 'ancient usage' as those whom he, by a manifesto, in which he constitutes himself the accuser, judge, and jury, so utterly condemns."

By the late arrival of the Hibernia, at Boston, we have received English papers to Jan. 1st.

Political movements had of late been attracting more attention than ecclesiastical, and the double Ministerial vacancy had filled men's minds, even those who have the good of the Church nearest their hearts, with anxiety. On the one hand, Sir R. Peel's administration had done little for the Church, and on the other a Whig ministry was even less likely to aid her, though in the opinion of the English Churchman there was little to be lost by the exchange. The re-instatement of Sir Robert then, with the addition of Mr. Gladstone, in the important office of Colonial Secretary, to his Cabinet, is on the whole a cheering omen, and is so felt abroad. Mr. Gladstone, it will be remembered, resigned his connection with the conservative ministry last spring, and his return on the first opportunity, while it indicates the value in which his abilities as a statesman are held, may at the same time be looked on as a pledge that Ministerial policy towards the Church during the coming Parliamentary session will be less objectionable than it has been hitherto. The main question to test the value of this presumption will be that of the union of the Sees of Bangor and St. Asaph,—a measure which sound Churchmen strongly oppose: so strongly indeed that during the week, when a general election was thought inevitable, many were preparing to oppose all members who should not pledge themselves against the measure. Parliament has been further prorogued to the 20th of January.

Mr. Newman's Essay on Development receives, as was to be expected, considerable attention both in the newspapers and reviews. Of the latter the English Review and the Theologian contain articles in examination of it:—the Christian Remembrancer having one on the "Recent Schism." The Rev. Thomas William Marshall, Perpetual Curate of Swallowcliff, Wilts, the Rev. Henry Formby, of Ruardean, the Rev. H. Coombs, Fellow of St. John's College, Oxford, and Mr. Toovey, of Piccadilly, known as the publisher of Mr. Ward's and Mr. Newman's later works, together with one or two laymen, are the only immediate fruits of the Essay which we can find recorded. Above thirty of Mr. Marshall's parishioners, the Church Chronicle states, joined him in conforming to the Church of Rome.

The Record having stated that Mr. S. N. Stokes, one of the recent "perverts," was one of the editors of the Ecclesiologist, the actual editors of that journal deny it, and state that whatever connection he once had with it terminated two months before his separation from the English Church. Another slander of the same kind from the Church and State Gazette, Mr. Richards, formerly Mr. Oakeley's curate and present Minister of Margaret Chapel, denies unequivocally as a fact, and hopes to "continue an attached though unworthy member of the Church of England."

Mr. Oakeley is said to have entered a Roman Catholic College as a student in Theology.

The papers record the death of the Bishop of Jerusalem. It took place suddenly on the 23d of November at a small village sixteen hours distant from Cairo in Egypt, to which place he was on his way. We add a brief sketch of his life up to his appointment as Anglican bishop at Jerusalem.

Dr. Alexander, late Bishop of Jerusalem, was born of Jewish parents in the Grand Duchy of Posen in the month of May, 1799. Very little is known of his youth and education; but, from his Hebraic and Talmudic acquirements, he exercised the functions of Rabbi at a comparatively early period of life, and we find him at Plymouth after much meditation baptized a Christian by the Rev. Mr. Hatchard, of that town, and his induction to a curacy in Ireland and ordination by the Archbishop of Dublin shortly followed. It was subsequently as a home missionary of the Society for the Propagation of Christianity among the Jews, and as Professor of Hebrew in King's College, that he became generally known to the religious circles of the metropolis, and at length, after the mission of Chevalier Bunsen to London for the establishment of a Protestant Bishopric at Jerusalem under the joint auspices of the Sovereigns of England and Prussia, his consecration to this important charge took place in the latter end of the year 1841.

The next appointment to this vacant office is understood to be in the hands of the King of Prussia. There are not wanting, however, those who would recommend an entire abandonment of the scheme, arguing against it on the grounds of principle and expediency as well as utility. On the latter point they say, that after four years' residence the entire congregation brought together is but sixty persons, and that a simple Presbyter or at most "an Archdeacon of the Diocese of Gibraltar would be fully competent to superintend this flock, aided by a triennial visitation of the bishop." Whether desirable or not, a feeling opposition is likely to be made to the scheme.

The Bishop of Cashel, in a letter dated Nov. 25th, has replied at length to the Bishop of Moray, whose communication we printed not long since. The Rev. J. L. Ross has answered his Lordship of Cashel also at some length. The extent to which this controversy has been carried will forbid our reprinting any more of it, even if its latter portions were of sufficient interest to warrant it. It is however now closed, for the Bishop of Moray has declined any further continuance of it.

The consecration of Dr. Wilberforce to the see of Oxford took place on Sunday, Nov. 30th, at Lambeth, in the private chapel, and was performed by the Archbishop of Canterbury with the assistance of the bishops of London, Winchester and Salisbury. The service commenced at eleven o'clock and ended shortly after one. Prayers were read by the Rev. Benjamin Harrison, private chaplain to the Archbishop, and the sermon was preached by the Rev. Robert Wilberforce, Archdeacon of the East Riding of Yorkshire, and brother to the bishop. Among those present were Sir R. H. Inglis, M. P., for Oxford University: the Rev. Messrs. Hawkins, Munro, Bennett, and upwards of 50 other clergymen.

Bishop Wilberforce has appointed the Rev. R. C. Trench his examining chaplain. The ceremony of enthroning took place on the 13th of December.

The Rev. Dr. Pusey, it is said, has obtained an exchange of preaching turns at Oxford, and instead of January the 18th, will now preach on Sunday, the 1st of February, the day after most of the under-graduate members of the University re-assemble.—*Ch. Chron.*

We understand that some of those who have derived much comfort and strength from Dr. Pusey's letter, dated "Ilfracombe, Aug., 1845," and published in this journal, No. 148, have been lately harassed by suggestions that subsequent events have considerably modified, if not altered the opinions and shaken the faith in the English Church, which Dr. Pusey expressed in that letter. We are enabled to state positively, from authority, that there is no foundation whatever for those suggestions.—*Eng. Ch.*

Plans are brought forward in many quarters to insure an accession to the ranks of the clergy by the provision of economical and effective colleges for their education. Until separate institutions are established, some way to extend the usefulness of those already existing will be desirable. Durham University seems to take the lead in this. A new Hall under the title of "Bishop Hatfield's Hall" will be opened in October, 1846, for the admission of general students, wherein the strictest regard will be paid to economy. Connected with this it is proposed to facilitate the admission and shorten the period of residence necessary to obtain a license in theology.

In religious literature we find the following items worth announcing. Mr. Gresley's "Coniston Hall" has been published, and favorably received. We know of no reason why it should not be reprinted. The sermons preached during the week after the consecration of St. Saviour's, Leeds, have been published in one volume 8vo. A new volume of sermons by Archdeacon Manning has also appeared. Also "Annals of Virgin Saints, by a Priest of the Church of England," "The Fall of Croesus, by the Rev. W. Adams, author of the 'Shadow of the Cross,'" and the first volume of "Catholic Safeguards against the Errors, Corruptions, and Novelties of the Church of Rome. Selected from the works of eminent Divines, by the Rev. James Brogden."

Of Continental news the most engrossing feature is the visit of the Emperor Nicholas to Rome. This, in its mixed political and ecclesiastical relations, is undoubtedly a notable occurrence. The Czar arrived at Rome on the 13th of December, and had an interview with the Pope on the same day. Correspondents of *The Times* state that the subject of cruelties exercised against Roman Catholics in Poland was brought forward by his Holiness in a somewhat decided manner. The Czar, on the same authority, is believed to have partially disavowed them, and to have concluded a sort of *concordat* with the Papal Court.

Of French intriguing at the same Court, all accounts agree in representing one of the principal objects as having failed. The Pope refused to grant M. Rossi the cardinal's hat for the two archbishops selected by the French Government. The great age of Gregory XVI. rendering a new election likely to take place before long, it is thought that many cardinals will propitiate France by employing their influence against the Jesuits. The general of that order has himself declared in favor of renouncing the establishments in France.

The differences between Ronge and Czerski have ended in an open separation of the two reformers. The followers of the latter have drawn up a petition to the King, in which they profess their adherence to the apostolic Creed, and complain of the Confession of Leipzig as mere human tradition and unsound. They pray to be recognized under the title of the "Christian and Apostolic Catholic Communion." Czerski's followers are however comparatively few in number.

The Jewish Reform Committee, sitting at Frankfort, have decided that, henceforth, the Jewish Sabbath shall be observed on the same day with that of Christendom.

The Duty of Honesty in the Choice of the Ministry *and in preparing for its exercise. An Address delivered to the Students of the General Theological Seminary, on occasion of the Matriculation of the Junior Class, December 23, 1845. By Samuel H. Turner, D. D., Professor of Biblical Learning and the Interpretation of Scripture in the Seminary.* New York: Stanford & Swords, No. 139 Broadway, 1846.

The author of this Address anticipates the charge of "offensive personality" by disclaiming it in an advertisement prefixed to the Address. The passage, we presume, chiefly referred to in the disclaimer is that quoted by our correspondent in another column. Passing by this we beg to express our gratification at seeing in the Address the following quotation from Dr. Moehler:

"The interpretation of the Church," says the acute and learned Dr. Moehler, "does not descend to the details which must claim the attention of the scientific expositor. The Church doth not explain particular words and verses, their bearing one to the other, or the connexion existing between larger portions of a sacred book. In short, her interpretation extends only to the doctrines of faith and morals." And again: "Except in the explanation of a very few classical passages, we know not where we shall meet with a general uniformity of scriptural interpretation among the fathers, further than that they all deduced from the sacred writings, the same doctrines of faith and morality."

We are happy at length to see some prospect of justice being done to the views of those who advocate the interpretation of the Scriptures by the consent of the Church. It is never pretended that this consent extends beyond points of faith and morality. And now let those who have attained to the knowledge of this fact show equal honesty in the application of the knowledge, and we shall no more hear the fancifulness of the fathers and their disagreement among themselves in points of faith and morality urged as reasons against the interpretation of Scripture by their consent. Such objections imply either ignorance or dishonesty; and in saying this as we are not conscious of intending so we do not feel the need of disclaiming any "offensive personality."

Phrenology Examined. *By Prof. Flourens. Translated by Charles De Lucena Meigs, M. D.*, has been issued by Hogan & Thompson, of Philadelphia, in a neat 18mo. of 144 pages, and is an unfavorable report on the merits of the (so called) science of Gall and Spurzheim. Of Professor Flourens we find it said in the Preface that he is "one of the best and most precise thinkers in Europe," and of the translation we can say that it seems to be well executed.

The New Englander, *for January*, being the first number of the fourth volume, is before us. It contains seventeen articles of moderate length, among which we have been well repaid by that on Fourierism, and the one entitled "Vestiges of Creation and its Reviewers;" both of which are written in a candid tone, and are therefore the more convincing. There is also an article on Metrical Psalms, the author of which has been very industrious in compiling a list of bad contributors to a bad object. A curious instance of what in a Churchman would be called Propagandism, occurs in the review of "Public Affairs." The remedy for the evils of the admission of Texas is to give her "the religious and educational institutions of New England" and to "establish at some central point a college under Puritan influence."

Exactly the opposite pole of the foregoing is Brownson's Quarterly Review, *for January*, being the first number of the third volume. Of the interest of the present number we can say but little, Mr. Brownson seeming afraid to rise above the level of Roman Catholic newspaper literature. Since his change of position he is one-sided to monotonousness. Notwithstanding the unity which is supposed to bind together all the faithful, we find Mr. Brownson rebuking one of the Catholic press as follows:—"One of our papers castigates, without mercy, the *Dublin Review*, for its able exposition of the madness of Young Italy in attempting to revolutionize the Italian States, and thus, unintentionally, we presume, joins hands with the *Christian Alliance. Tantaene animis caelestibus irae?*

The History of Rome. *By Thomas Arnold, D. D.* Three volumes in two. Reprinted entire from the last London edition. D. Appleton & Co.

This very handsome edition of a standard history requires, what we hope to obtain for it, an extended notice. Meanwhile we can commend the neatness of its typography to those who have regretted the cheap style in which other valuable classical histories have been sent forth.

Dissolving Views: *or the Life of a Heathen and a Christian Child. By William Haig Miller, author of "The Magic Lantern," &c.*, is the title of a little work "dedicated to Juvenile Missionary Associations," with which we have been better pleased than we expected to be before opening it. (Philadelphia: R. S. H. George.)

The following should have appeared as a note to the article of "Parson Grant" on our first page. The reader will be pleased to make the correction:

† Perhaps the unanswered pamphlet of President Douglass was in mind.

For the Churchman.

Diocese of Florida.

The Eighth Annual Convention of the Protestant Episcopal Church in Florida assembled in St. John's Church, Tallahasse, on the 10th inst. at 10 o'clock, A. M.

Present—The Right Rev. Stephen Elliott, D. D., Bishop of Georgia, and Acting Bishop of the Diocese of Florida, 3 of the c[illegible]nd lay delegates from six parishes.

Ordination.—On Sunday morning the 11th inst. the Rt. Rev. Stephen Elliott, D. D., admitted to the holy order of the Priesthood, (in St. John's Church, Tallahassee,) the Rev. John Freeman Young. Morning Prayer was read by the Rev. F. F. Peake, Rector of Christ Church, Pensacola. The bishop preached from Acts xx. 28. The Rev. F. H. Rutledge, D. D., presented the candidate. The Holy Communion was then administered by the Bishop, assisted by the Rector of the Parish. In the afternoon the holy rite of confirmation was administered to nine members of the congregation.

F. H. R.

Bishop McCoskry's Appointments

4th Sunday after the Epiphany, Floating Chapel, N. Y., at 3 P. M., Confirmation.—St. Matthew's, N. Y., at 7 P. M. Confirmation.

Septuagesima Sunday, St. Paul's, Albany, at half past 10 A. M., Ordination.—St. Peter's, Albany, Confirmation.

Sexagesima Sunday, Feb. 15, St. Luke's, N. Y., at half past 10 A. M., Confirmation.—St. Philip's, at 3 P. M., Confirmation.

Quinquagesima Sunday, in St. Thomas's Church, N. Y., at half past 10 A. M., Confirmation. Same day, St. Thomas's Church, Brooklyn, at 3 P. M., Confirmation.

St. Matthias, College Point, at half past 10 A. M., Confirmation.

1st Sunday in Lent, March 1, St. Paul's, N. Y., at half past 10 A. M., Confirmation.—Christ Church, at 3 P. M., Confirmation.

2d Sunday in Lent, March 8, St. John's, N. Y., at half past 10 A. M., Confirmation.

3d Sunday in Lent, March 15, St. Bartholomew's, N. Y., at half past 10 A. M., Confirmation.—Redemption, at 3 P. M., Confirmation.

4th Sunday in Lent, March 22d, St. Clement's, N. Y., at half past 10 A. M., Confirmation.—St. Mark's, Williamsburgh, at 3 P. M., Confirmation.

5th Sunday in Lent, March 29, St. Ann's, Brooklyn, at half past 10 A. M., Confirmation.—Epiphany, N. Y., at 3 P. M., Confirmation.

Palm Sunday, April 5, Ascension, N. Y., at half past 10 A. M., Confirmation.—Du St. Esprit at 3 P. M., Confirmation. All Saints, at half past 7, P. M., Confirmation.

Good Friday, April 10, St. George's, N. Y., at 7 P. M., Confirmation.

Easter Monday, April 13, Consecration of the Church of the Holy Communion at half past 10 A. M.

Sunday, April 19, Zion, N. Y., at half past 10 A. M., Confirmation.—Immanuel, at 7 P. M., Confirmation.

☞ It is requested that the Clergy of the City and vicinity will give the Bishop early notice of the time when they desire the rite of confirmation to be administered in their Churches, as he is anxious to fill up the parts of the Sundays now vacant.

Services Performed.

2d Sunday after Epiphany confirmed 46 in St. Paul's Church, Tompkinsville, S. I. In the evening of the same day confirmed 5 at the Anglo American Free Church of St. George the Martyr, New York.

3d Sunday after Epiphany consecrated St. Jude's Church, New York; and in the afternoon of the same day confirmed 25 in the Church of the Nativity, New York.

Consecration.—A tasteful and elegant gothic structure in Dedham, called St. Paul's Church, was consecrated on Thursday by Bishop Eastburn. Besides the bishop and rector of the parish, there were present on this occasion twenty-one of the clergy of the Protestant Episcopal Church from Boston and its neighborhood. The instrument of donation was read by the rector, and that of consecration by Rev. Mr. Hoppin, of Cambridge. Morning prayer was read by Rev. Mr. Baury, of Newton Lower Falls, assisted in the lessons by Rev. Dr. Boyle, former rector of the parish. The ante-communion service was performed by the bishop, assisted by Rev. Mr. Ten Broeck, who read the epistle. The bishop preached from Genesis 28th, part of 17th verse.

The erection of churches like that under notice is a gratifying evidence of the beginning of a return to the principles of true taste. Its dimensions are 63 by 36 feet, with a deep and commodious chancel. It has a tower 15 feet square and 90 feet high. Fine effect is given to the interior by an "open timber roof," which allows of more loftiness in the centre than by the common mode of construction. This is only the third specimen of this kind of roofing to be found in Massachusetts. One of these specimens is afforded by St. Luke's Church, Chelsea.

The situation of the church is very fine. Its cost was $6000, and it is *free from debt.* Much credit is due to the architect, Arthur Gilman, Esq., of Boston, who, judging from this evidence of his taste, is qualified in an uncommon degree for his profession.—*Boston Post.*

Clerical Changes.

The Rev. J. L. Gay having resigned the parish and missionary station at Eufaula, Barbour co., Alabama, and having taken charge of Trinity Church, Apalachicola, Florida, requests that his letters and papers may be sent to the latter place.

The Rev. C. C. Townsend having removed from Bowling Green, Kentucky, to Fort Smith, Arkansas, requests his letters and papers to be directed accordingly.

The Rev. Samuel G. Litton having removed to Franklin, La., requests his letters and papers directed accordingly.

The Rev. J. B. T. Smith has taken charge of St. George's Parish, Accomac county, Va., and desires his letters and papers, &c., to be directed to Drummondtown, Accomac county, Virginia.

Bishop Kemper requests that letters and papers designed for him may be directed to Milwaukie, Wisconsin.

To Correspondents.

We have received a second communication from "A Delegate," which shall receive early attention.

"A Constant Reader" is referred to the Rev. Dr. Berrian for such information as he desires.

"Y." and "Unus" in our next.

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin.
McCoskry, D.D., Rt. Rev. Samuel A., 141 Eighth st.
Abercrombie, Rev. R. M., 359 Fourth st., and 3, 129 st.
Anthon, D.D., Rev. Henry, 2d Avenue, cor. of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G. T., corner Tenth st. and Fifth avenue.
Benton, Rev. George, 34 Perry street.
Berrian, D.D., Rev. William, 50 Varick.
Bradin, Rev. James W., 292 Henry street.
Bruce, Rev. Vandervoort, No. 79 St. Mark's Place.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cox, Rev. Richard, 14 Mott street.
Crummell, Rev. Alexander, 456½ Broadway.
Cruse, D. D., Rev. Christian F., 185 Seventh st.
De Koven, Rev. Henry, 83 State street, Brooklyn.
Dowdney, Rev. John, Fourth avenue, between 24th and 25th streets, and 20 John street.
Duffie, Rev. Cornelius R., 174 Twenty-first st.
Evans, Rev. Benjamin, 172 Broome street.
Forbes, Rev. John M., 477 Hudson.
Frazer, Rev. Alexander, 168 Grand street.
Grigg, Rev. John, 24 Howard street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 3 Rutger's Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Higbee, D.D., Rev. Edward Y., 159 Chambers.
Hoyt, Rev. R., 213 Green street.
Howland, Rev. R. S., 15 Washington square.
Huddart, Rev. R. Townsend, 14th street.
Irving, Rev. Pierre P. 281 Broadway.
Jackson, Rev. C. D., 20 John st., and Rossville, L. I.
Jones, Rev. Lot, 77 Second avenue.
Jelliff, Rev. Hiram, 31st street, between 2d and 3d av.
Labagh, Rev. I. P., 450 Houston, corner of Mercer.
Lyell, D.D., Rev. Thomas, 77 Anthony.
Marcus, Rev. Moses, cor. of Lexington av. and 27th st.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, 31 Irving Place.
Morris, Rev. William, 76 Varick.
Nichols, Rev. Edwin A., 528 Hudson st.
Ogilby, D. D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 18 St. Mark's Place.
Parker, Rev. B. C. C., 114 East Broadway, cor. Pike.
Peck, Rev. Isaac, 23 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 471 Hudson.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 208 Wooster street.
Southard, Rev. Samuel L., 26th near Lexington av.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D.D., Rev. Thomas H., 70 Second avenue.
Thayer, Rev. F., 239 Eighth avenue.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Tyng, D. D., Rev. Stephen H., 82 Beekman st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert.
Walton, Rev. W., 2 Abingdon square.
Whitehouse, D. D., Rev. H. J., 120 Eleventh street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D.D. Rev. Bird, Theological Seminary, Chelsea square, Twentieth st.

Brooklyn.

Blake, D.D., Rev. John L., 3 Cornell Place, Clinton st.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D.D., Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington av., near Fulton av.
Duy, Rev. ——, 1 Sand street.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., 24 Myrtle avenue.
Messenger, Rev. John F., Pacific st., near Clinton st.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court st., between Schermerhorn and Livingston sts.

Williamsburgh.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

Jersey City, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. A. C., Grand street.

Married.

At the Embassy of the United States of America, Paris, 24th of December, by the Rt. Rev. Bishop Luscombe, Theodore Maunoir, M. D., of Geneva, Switzerland, to Christine, daughter of Rev. Samuel F. Jarvis, L.L. D., of Connecticut, U. S. A.

Calendar.

February.

1. Fourth Sunday after the Epiphany.
2. The Presentation of Christ in the Temple, commonly called The Purification of St. Mary the Virgin.
8. Septuagesima Sunday.
15. Sexagesima Sunday.
22. Quinquagesima Sunday.
24. St. Matthias the Apostle.
25. The First day of *Lent*, commonly called Ash-Wednesday.—*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*

March.

1. First Sunday in Lent.
4. Ember Day.
6. Ember Day.
7. Ember Day.
8. Second Sunday in Lent.
15. Third Sunday in Lent.
22. Fourth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
29. Fifth Sunday in Lent.

Notices.

☞ A Course of Lectures on subjects connected with the Nature and Doctrines of the Church, will be delivered by several of the Clergy on Sunday evenings until Lent, in St. Clement's Church, Amity street. Service to commence at half past 7 o'clock.

The tenth Lecture will be delivered on the evening of the fourth Sunday after the Epiphany, Feb. 1. Subject—"The Church preaching the Gospel to the Poor through her Ritual and Sacraments."

☞ The Rev. Mr. Labagh, Missionary to the Jews, will preach in the course of "Practical Sermons on the Christian Life," at Emmanuel Church, corner of Prince and Thompson sts., on Sunday Evening, Feb. 1. Service at 7½ o'clock. All the seats in this church are free.

☞ The Rev. John W. Brown, Rector of St. George's Church, Astoria, will preach to the Young, in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk sts., on Sunday evening February 1. Service to commence at 7 o'clock. All the seats in this church are free.

☞ The Rev. Richard Cox, Rector of Zion Church, will preach at the "Anglo-American Free Church of Saint George the Martyr," No. 406 Broadway, on Sunday Evening next. Service to commence at 7½ o'clock.

Church of The Good Shepherd.—The new free place of worship, in Market street, is in course of preparation, with the prospect of its being opened early in February. Several hundred dollars are needed to defray building expenses, and contributions are respectfully solicited. Communications may be sent to the Rector, Rev. R. Hoyt, No. 213 Greene street, or to the Treasurer, J. B. Blakeman, M. D., 24 East Broadway.

St. Clement's Church is open for Daily Evening Prayer at 4 o'clock, and for Morning Prayer at 11 o'clock on Wednesday and Friday of each week, and all Holy Days.

☞ The Committee of a new Episcopal Church, to be under the pastoral care of the Rev. John Grigg, have engaged the Large Room in the Lyceum, No. 563 Broadway, a few doors south of Prince street, where divine service will be regularly performed every Sunday morning and evening. Service to commence at 10½ A. M. and 7 P. M., until further notice. Seats free.

St. Simon's Church, Houston street, between Pitt and Ridge streets.—The services of this church are regularly held every Sunday at 10½ o'clock in the morning, at 3 in the afternoon, and 7 in the evening. The morning and evening services are in the German, *the afternoon* service in the English language.

Protestant Episcopal Church of the Messiah, (a congregation of colored persons,) Phœnix Hall, 592 Broadway, seats free. Service every Sunday morning, afternoon and evening, at the usual hours of worship.

On Wednesday evening, religious service or a Bible Class. Rev. Alexander Crummell, Rector.

Free Church of the Holy Evangelists. The Ladies' Benevolent Association of this Church, organized for the purpose of administering to the wants of the sick and the poor, having commenced their labors for the season, beg leave to call the attention of the charitable to their assistance.

Donations, either in money or goods are solicited; they may be left with either of the undersigned Directresses, or at the church on any Tuesday evening from seven to nine o'clock. Mrs. Evans, 172 Broome street; Mrs. Underhill, 266 Grand st.; Miss Skidmore, 410 Pearl st.; Mrs. Rolfe, 410 Pearl st.; Mrs. Cox, 18 Vandewater st.; Mrs. Faulkner, 22 Vandewater st.; Miss Bond, 21 Ludlow st.

Seamen's Church.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. Parker.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 21st of January the Treasurer has received the following contributions:

From S S, Mt Calvary ch, Baltimore, Christmas offerings, $3 50; Domestic Missions, left by a lady, $3; St Paul's ch, Waterford, Mich, $5; R, addition to collection Ch of the Ascension, half, $5; offerings of Grace ch, Sandusky City, Ohio, $10; part of six months savings of a poor communicant of same parish, $2; St Mary's ch, Ga, half, $10; Christmas offering, St James's ch, Woodstock, Vt, $13; an Episcopalian, post marked Oxford, Ohio, Jan 19, 1846, $20; children S S, St Paul's ch, Cincinnati, Ohio, contributions for 1845, half, $13 75; Christ ch, Savannah, Ga, offerings, $9 50; Christmas offerings, S S, $16; through the Rev J Peterkin, special agent, collection in All Saints' parish, Frederick, Md, $103 09; children of G M Tyler, $5; Mrs Fitzhugh, left by a deceased child, $10; M B, $1; E R, $4; Worthington Johnson, $15; a little boy's Missionary box, $5 50—$143 59. Total, $254 34.

Thomas N. Stanford, Treasurer,
Jan. 28, 1846. 139 Broadway, New York.

Foreign Missions.—Since his report of January 21st, the Treasurer acknowledges the receipt of the following amounts:

Through Rev W H Pendleton, Leeds parish, Farquier co, Va, for Mr Hening's mission, Africa, $35; St Thomas's ch, N Y, for Africa, $100; China, $1; general, $101 53—$202 53; through Rev Dr Anthon, education of Nicholas Fish, China, $25; through Rev C C Trowbridge, from St Paul's ch, Detroit, monthly coll for January, $30 64; St Paul's ch, Greensboro', Ala, per W A Snow, Esq, half, $20 37; a lady of Christ ch, Westport, Ct, $5; R, Ch of the Ascension, N Y, to be added to collection, half, $5; St John's ch, Poultney, Vt, $2; cash, $2 20; St Andrew's, Phil, a lady, for the support of a child, China, $25; Bangor ch, Churchtown, Penn, $6; S H, education of a child in Africa, $15; a member of St Peter's ch, Charleston, S C, for Texas, per Rev W H Barnwell, $50; offering St Peter's ch, for do, $12 50; for Africa, $12 50; per Rev J A Shanklin, St Mary's ch, Ga, a missionary station, half, $10; S school of St Paul's ch, Cincinnati, O, contributions for 1845, half, $13 75; through Rev Dr Neufville, rector, offerings of Christ ch, Savannah, general, $12 62; for Mrs Hill's school, Athens, 50 cts; for Africa, $2; colored S school, do, for education, Africa, $20; part of six months savings, of a poor communicant of Grace ch, Sandusky City, O, for Africa, $1; for Athens, $1; for China, $1—$3; offerings Trinity ch, Newark, N J, $18 13; Christmas offering, Sunday school, do, for Constantinople, $6 45—$24 58. Total, $535 19.

J. Smyth Rogers, Treasurer,
New York, Jan. 28, 1846. 69 Wall-st.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Calvary ch, Brooklyn, Rev W H Lewis, rector, $9; Ch of the Holy Evangelists, Rev B Evans, rector, $9 55. Total amount, $18 55.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street
New York, Jan. 28, 1846.

Missionary Committee of the Diocese of New York. The Treasurer has received since report of 14th inst., the following contributions, viz:—

From St John's ch, Cohoes, Rev J B Gibson, $3; Ch of the Epiphany, New York, Rev Lot Jones, $18 81. Total amount, $21 81.

C. N. S. Rowland, Treasurer,
Jan. 28, 1846. 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 14th inst, viz:—

From St Paul's ch, Tompkinsville, Rev G Winston, $21 62; St George's ch, Flushing, L I, Rev G Burcker, $19 25. Total amount, $40 87.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.,
Jan. 28, 1846. 55 Waterstreet.

Just published and for sale at this office,

OFFICIUM EUCHARISTICUM, a Preparatory Office for the Holy Communion, with suitable Prayers at the Administration thereof. By William Berrian, D. D., Rector of Trinity Church, New York.

The Church's Argument for Christianity, or the Apostolic Succession Maintained and Exhibited as Evidence for the Truth of the Christian Religion. By the Rev. William Johnson, author of a treatise on Infant Baptism.

Views of Gospel Truth, being a Comparison of the Doctrinal Principles and Practical Developments of Various Religious Systems. By Rev. A. B. Chapin, M. A., author of "The Primitive Church," &c.

The Prayers of the Church, selected and arranged under different heads. By Richard Newton, Rector of St. Paul's Church, Philadelphia. Jan. 17.

GOVERNESS WANTED.

A FAMILY residing in New Jersey, a short distance from New York, wish to secure the services of a Lady, as Instructress for Young Children. Music and French will be required. Those who can furnish good testimonials, as to capabilities, &c. may apply by letter, to T. A. C. Boundbrook, N. J.
Jan. 31—tf

DR. TURNER'S MATRICULATION SERMON.—The Duty of Honesty in the Choice of the Ministry and in preparing for its exercise, An Address delivered to the Students of the General Theological Seminary, on the occasion of the Matriculation of the Junior Class, December 23, 1845, by the Rev. Samuel H. Turner, D. D., Professor of Biblical Learning, &c. in the Seminary.—Price 10 cents.
Just published by STANFORD & SWORDS, 139 Broadway. Jan. 17.

From the Baptistery.

The Music of the City of God.

Flow on, flow on, ye hallow'd solemn measures,
Mysterious language of Angelic peace,
Still singing of high pleasures,
And long the lonely soul your dying accent treasures.
Flow on, flow on, and never cease,
Till all is peace and love on earth,
And man be turn'd to virtue strong;
And mindful of your awful song
Foregoes his low-bred cares and mirth,
In thoughts that unto you belong.
Flow on, flow on, ye tones of sweetness,
Till all the discords of our clime
Be swallow'd in your march sublime,
Whereon the eternal Bride advances;
Wherein the sorrows of our fleetness,
Widow'd hopes, and evil chances,
Are lost in the eternal chime.

Lift the Ambrosian hymn sublime,
Or deep Gregorian chaunt of plaintive under-chime;
For solemn, deep, and awful-ton'd
Must be the sounds that speak of God,
Of Heaven and Hell, of Christ in Judgment thron'd,
And of the path the Saints have trod.
Sounds worthy of the words the Psalmist sung,
And which in Christ have found a tongue,
And all His Saints among;
The words on which the Martyr's prayers ascended,
Like cars of fiery steeds, when Angels bended
To take them to their rest.

Flow on, flow on, ye tones of sadness
Until the heart hath wept her stains away,
She waketh now from all the madness
Which o'er her spirit hath had sway,
And seeks a place to weep.
But there are sounds more grave and deep,
Which Conscience shall awaken from her sleep;
She looks around
Rous'd from the spell which long hath bound,
And hears the Judgment-wheels in thunder falling,
While nearer as they draw, like lighting now,
The Judge's eye the heart appalling,
Brings memory forth upon the brow.

Ring out, ye tones, so sad and long,
With that deep solemn undersong,
That wakes stern grief and penitential fear.
Flow on, flow on, ye tears and sighs;
Such are the strains most meet
For them who in their exile long and drear,
Sit by the waves of Babylon's proud seat,
While Penitence therein her alter'd brow descries,
Where flood of light upon her steals,
And all the unclean heart reveals.
O wake your accents sad, and solemn closes,
Until the soul to Angel songs may rise,
And in their quiet haven it reposes.

How to Teach the Classics.

All this supposes, indeed, that classical instruction should be sensibly conducted; it requires that a classical teacher should be fully acquainted with modern history and modern literature, no less than with those of Greece and Rome. What is, or perhaps what used to be, called a mere scholar, cannot possibly communicate to his pupils the main advantages of a classical education. The knowledge of the past is valuable because without it our knowledge of the present and of the future must be scanty; but if the knowledge of the past be confined wholly to itself, if instead of being made to bear on things around us, it be totally isolated from them and so disguised by vagueness and misapprehension as to appear incapable of illustrating them, then indeed it becomes little better than laborious trifling, and they who declaim against it may be fully forgiven.

To select one instance of this perversion, what can be more absurd than the practice of what is called constructing Greek and Latin continued as it often is even with pupils of an advanced age? The study of Greek and Latin, considered as mere languages, is of importance mainly as it enables us to understand and employ well that language in which we commonly think and speak and write. It does this because Greek and Latin are specimens of language at once highly perfect and incapable of being understood without long and minute attention: the study of them therefore naturally involves that of the general principles of grammar; while their peculiar excellences illustrate the points which render language clear and forcible and beautiful. But our *application* of this general knowledge must naturally be to our own language; to show us what are its peculiarities, what its beauties, what its defects, to teach us by the patterns or analogies offered by other languages how the effect which we admire in them may be produced without a somewhat different instrument. Every lesson in Greek and Latin may and ought to be made a lesson in English; the translation of every sentence in Demosthenes or Tacitus is properly an exercise in extemporaneous English composition; a problem how to express with equal brevity, clearness, and force, in our own language the thought which the original author has so admirably expressed in his. But the system of construing, far from assisting, is positively injurious to our knowledge and use of English; it accustoms us to a tame and involved arrangement of our words, and to the substitution of foreign idioms in the place of such as are national; it obliges us to caricature every sentence that we render by turning what is in its original dress beautiful and natural, into something which is neither Greek nor English, stiff, obscure and flat, exemplifying all the faults incident to language, and excluding every excellence.

The exercise of translation on the other hand, meaning by translation the expressing of *an entire sentence* of a foreign language by an entire sentence from our own, as opposed to the rendering separately into English either every separate word, or at most only *parts of the sentence*, whether larger or smaller, the exercise of translation is capable of furnishing improvements to students of every age, according to the measure of their abilities and knowledge. The late Dr. Gabell, than whom in these matters there can be no higher authority, when he was the under-master of Manchester College, never allowed even the lowest forms to *construe;* they always were taught according to his expression, to *read into English*. From this habit even the youngest boys derived several advantages; the meaning of the sentence was more clearly seen when it was read all at once in English, than when every clause or word of English was interrupted by the intermixture of patches of Latin; and any absurdity in the translation was more apparent. Again, there was the habit gained of constructing English sentences upon any given subject, readily and correctly. Thirdly, with respect to Latin itself, the practice was highly useful. By being accustomed to translate idiomatically, a boy, when turning his own thoughts into Latin, was enabled to render his own natural English into the appropriate expressions in Latin. Having been always accustomed, for instance, to translate "quum venisset" by the participle "having come," he naturally, when he wishes to translate "having come" into Latin, remembers what expression in Latin is equivalent to it. Whereas if he has been taught to construe literally "when he had come," he never has occasion to use the English participle in his translations from Latin; and when in his own Latin compositions he wishes to express it he is at a loss how to do it, and not unfrequently, from the construing notion that a participle in one language must be a participle in another, renders it by the Latin participle passive; a fault which all who have had any experience in boys' compositions must have frequently noticed.

Another point may be mentioned, in which the translation of the Greek and Roman writers is most useful in improving a boy's knowledge of his own language. In the choice of his words and in the style of his sentences, he should be taught to follow the analogy required by the age and character of the writer whom he is translating. For instance, in translating Homer, hardly any words should be employed except Saxon, and the oldest and simplest of those which are of French origin: and the language should consist of a series of simple propositions connected with one another only by the most inartificial conjunctions. In translating the tragedians, the words should be principally Saxon, but mixed with many of French or foreign origin, like the language of Shakspeare and the other dramatists of the reigns of Elizabeth and James I. So also in translating the prose writers of Greece and Rome, Herodotus should be rendered in the style and language of the chroniclers; Thucydides in that of Bacon or Hooker, while Demosthenes, Cicero, Cæsar and Tacitus, require a style completely modern—the perfection of the English language, such as we now speak and write it, varied only to suit the individual differences of the different writers, but in its range of words and in its idioms, substantially the same.—*Dr. Arnold.*

Use of Gospel Forms.

Everything in nature accords with the idea of formal Ordinances in religion; everything in the constitution of the human mind supports the idea. FORM, it would seem, is, throughout the universe, the condition of all spiritual manifestation. It is so in the whole kingdom of life—in the vegetable, in the animal, in the rational world. No living power can act and unfold itself but in and by form. There may be dead forms—forms without any living force embodied in them: but there can be no life without form. Wherever there is active life, it will build itself a form, clothe itself in form, act and move and show itself in form.

This is the universal law. But look at it more particularly in the world of human life—the social and moral life of man. All human life—private and public, is full of forms. There are the forms of *social* intercourse, the hand-grasp of troth and friendly greeting, the embrace and kiss of love. Why do we see these everywhere among men? Why, but because they are the sacraments of the human heart, the outward and visible forms, in which the living spirit within spontaneously embodies and expresses what is in itself invisible. The ceremonial and solemn forms of *public* life—forms of civil, judicial, and military proceedings—why are these everywhere seen? Why but because the spirit must express itself in forms? And what are all these forms but the body and outward expression of the great spiritual interests of society—the ideas, the principles, the sentiments on which public welfare depends? It seems indeed the instinct and necessity of the human mind to seek to embody in some permanent *external form* all its great spiritual conceptions, its profounder convictions, and its heroic sentiments.

Here, too, is the foundation of all noble Art. Art is the embodied thought of the soul. Sculpture, and painting, and music, and poetry,—what is the object of these arts, but to give *sensible form* to that which is in itself spiritual? Every artist seeks, each in his own way—by forms, or colors, or tones, or words,—to express the ineffable, to embody the ideal in the real, and so to give external existence to the beautiful creations of his own thought. To take an instance from the grandest of all the arts of form—the art of sacred building;—for what is the solemn cathedral structure built up in all its vastness as a whole and the infinite variety of its minute details? Merely to hold men? No: far otherwise. Pressing the earth in lowliest humility, and soaring up to heaven in hopefullest aspiration, it is the outward form and body of a Divine idea—the infinite in the finite, a link between the soul and God.

Here, too, is the foundation of the numberless institutions, rites, customs, monuments, and memorials, which in every country have been made to hand down the memory of great events, and to maintain the life and living power of great principles and national ideas.

Now, if such be the nature of the human mind; if such be the instinct which prompts mankind ever to embody their internal and spiritual sentiments in outward and sensible forms and to attach them to external supports; should we not beforehand expect that in the matter of revealed religion God would graciously adapt His institutions to the nature of His creatures? Would it not be most strange if He had gone counter to the most vital instincts He Himself has implanted in the human soul? Beyond all doubt, my brethren, in appointing outward and formal Ordinances of religion, Almighty God has graciously regarded the nature of our minds; and manifold are the benignant influences of this constitution of the Gospel.

The Standing Ordinances of the Gospel not only perpetuate the great doctrines and facts embodied in them—like imperishable monuments maintaining, amid the incessant fluctuation and decay of things, the memory and purity of God's truth; but they also contribute to a more vivid and realizing apprehension of Divine and spiritual things.

The monument reared on Bunker's Hill, catching the wandering glance of the passer's eye, will from generation to generation seize the attention, revive the recollection of the events it commemorates, and kindle the sentiments they inspire, ten thousand times more strongly than any narrative in books can do. So with God's Ordinances. They embody the unseen realities of the spiritual world, which it is ever hard to realize. They give them sensible form. They enable us to realize them. They are a ladder between heaven and earth. We can see the angels of God ascending and descending, and the Lord God Himself standing above and speaking to us: and like him who slept in sacred trance as he journeyed to Padan-aram, we cry with holy awe and reverence, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven!" And we rise up early in the morning and take the stone we had put for our pillow, and set it up for a monumental pillar, and pour oil upon it, and call the name BETHEL from that time forward, though, before, its name was but the city of Luz, and it becomes through all generations a place of sacred memories and Divine powers.

We are indeed expressly told in Holy Scripture that this was one of the purposes of God in the institution of Forms and Ordinances—that they should be perpetual memorials of great truths, and a solemn and enduring testimony against departure from the good ways of the Lord. And had we not been thus taught, a little consideration of our nature would show us the value of external Ordinances as a *protection* to the great spiritual doctrines and facts they embody and express. In this point of view, forms the most minute and trivial may have importance from what they defend. Like the outworks of a fortress, they protect what is interior and vital. Bowing at the Holy Name of Jesus is at once an expression and a protection of our faith in His God-head; the Cross in our churches—the signing with the holy sign—the turning reverently to the Altar—these at once symbolize and defend our faith in the Incarnation, the Atonement, and the Eucharistic Sacrifice. And so long as men retain the forms they are not so likely to forget or deny the doctrines; and on the other hand, when they begin to dislike or lay aside the forms, it is a significant symptom of the decay of a living, realizing faith in the great doctrines they express.

Such are some of the things nature and reason suggest concerning the ground on which the appointment of outward Ordinances in religion rests, and the way in which we may see that they are fitted to promote our spiritual good: they are a necessity of our nature; they embody and express, they strengthen and protect, the life and living power of the unseen and invisible realities of the spiritual world. And so essential are they in this view, that if the outward forms of religion, its external services and rites and observances, were to be entirely abolished, it would be but a little while before the spiritual convictions and the internal sentiment of religion would perish away from the world. The destruction of formal religion would carry with it inevitably and in no long time the destruction of spiritual religion.—*Dr. Henry.*

St. Mary's, Manchester.

The building of this church has been from the beginning to the end a work of love. It has been built because God put it in the hearts of "sundry good people in the town of Manchester" to erect a house for His worship, according to the rites, usages, and Liturgy of the Holy Catholic Church. The land, of which there are four or five acres, beautifully wooded with pines and oaks, in the centre of the town, is entirely the gift of a single member of St. Mary's Parish, who has also largely contributed towards the building of the church, both in money and time, acting all along the part not only of architect, but superintendent of the work. With the other principal contributors the same end has been in view, and from the first the work has gone on in quietness and hope. All along we have felt assured that God's hand was upholding us, and that His blessed angels had charge over us,—to Him be glory for the crowning of our hopes! The church is small and very simple in its architecture,—it is entirely the growth of Manchester, and if there are faults in it, they must be laid to our young Churchmanship. It is the second attempt in this diocese to erect an open roof upon wooden walls. The hint was taken from St. Gabriel's, Windsor; the proportions however being different. The length is sixty feet, width twenty, heigth of walls fourteen, pitch of roof fifteen. Valuable suggestions were derived from the article on open roofs, in No. lviii., April, 1841, of the British Critic, the general plan of the roof being the same as that in the illustration on page 460 of that number. The roof is divided into six bays, there being seven pairs of principal rafters, and is so framed as to rest upon the walls as an entirely independent structure. It is constructed of different kinds of timber, owing to the difficulty of obtaining oak, and therefore required to be painted. Where oak can be procured the paint is not only unnecessary but a great deformity. The windows are square-headed, with the exception of the chancel window, which is of the lancet form.

The porch is upon the west side and the vestry upon the east, each eight feet by ten, making the extreme length of the building seventy-six feet. The roof projects a foot and a half both at the eaves and gables—the latter are ornamented with a verge board, and the eastern gable in addition with a slightly decorated Cross. The internal arrangements are in the same simple style. The chancel is entered from the vestry behind a screen, against which stands the altar on the east side of the chancel. There is no pulpit. The prayers are said at the altar. The lessons are read from a simple oaken desk or lectern, at the south side of the chancel. The seats are simple benches with backs. There are no galleries. The organ stands in the midst of the congregation against the south wall of the church. This arrangement is made with the design of leading the whole congregation to join in the chanting.

The effect of the whole is very impressive, and one feels at his very entrance of the church that it is a House of Prayer.—*Calendar.*

Christianity is the emancipation of the human race from the bondage of that inimical spirit, who denies GOD, and as far as in him lies, leads all created intelligences astray Hence the Scripture styles him, "the Prince of this world;" and so he was in fact, but in ancient history only, when among all the nations of the earth, and amid the pomp of martial glory, and the splendor of Pagan life, he had established the throne of his domination. Since this divine era in the history of man, since the commencement of his emancipation in modern times, this spirit can no longer be called the prince of this world, but the *spirit of time*, the spirit of divine influence, and to the Christian religion apparent in those who consider and estimate time and all things temporal, not by the law and feeling of eternity, but, for temporal interests or from temporal motives, change or undervalue, and forget the thoughts and faith of eternity.

In the first ages of the Christian Church, this spirit of time appeared as a beguiling sectarian spirit. This spirit obtained its highest triumph in the new and false faith of a fanatic Unitarianism, utterly opposed to the religion of love, and which severed from Christianity so large a portion of the Eastern Church, and whole regions of Asia. In the middle ages this spirit displayed itself, not so much in hostile sects, as in scholastic disputes, in divisions between Church and State, and in the internal disorders of both. At the commencement of the new era of the world, the spirit of time claimed as an urgent want of mankind full freedom of faith; a claim of which the immediate consequence was only a bloody warfare, and a fatal struggle of life and death protracted beyond a century. When this struggle was terminated, or rather appeased, it was succeeded by an utter indifference for all religions, provided only their morality were good; and the spirit of time proclaimed religious *indifferentism*, as the order of the day. This apparent calm was followed by the revolutionary tempest, and now that this has passed away, the spirit of time has in our days become absolute—that is to say, it has perverted reason to party-passion or exalted passion to the place of reason; and this is the existing form and last metamorphosis of the old evil spirit of time.—*Schlegel.*

It is only necessary to call attention to the following petitions, in order to ensure them a large number of signatures.

To the Honorable the Legislature of the State of New York:

The MEMORIAL and REMONSTRANCE of the undersigned most respectfully showeth:

That your Memorialists are inhabitants of the city of New York and members of the Protestant Episcopal Church who belong to the congregations of TRINITY CHURCH in said city,

That they understand that a petition has been presented to your honorable body, praying for a repeal or modification of the act of 25th January, 1814, entitled, "*An act to alter the name of the Corporation of Trinity Church in New York, and for other purposes.*

Your Memorialists have, by their Vestry, submitted their official and corporate remonstrance on this subject, but they feel constrained by a sense of duty to superadd thereto their remonstrance as individuals, and distinctly to state, that they in all respects approve and adopt the action of their Vestry; and that had their Vestry hesitated for an instant to meet at once this first insidious and indirect attack upon the chartered rights of the Church of which they are the honored representatives, they would have been faithless to the trust committed to their charge.

From the papers that have been printed with said Petition, as well as from the Petition itself, it is evident that no action on the part of the Legislature is necessary. It is therein admitted that our JUDICIAL TRIBUNALS are competent to grant redress to the petitioners. If then their right and remedy be perfect, as they allege, your Memorialists most respectfully but earnestly submit, that it would obviously be in the highest degree unjust in the Legislature, (even admitting their power so to do,) at the mere suggestion of individuals, to pass an act which, although not intended to have such effect, would be forthwith proclaimed by the Petitioners as a legislative expression of opinion in favor of their claim.

It is now nearly *one hundred and fifty years* since the charter of Trinity Church was granted, and upwards of *sixty years* since its confirmation by the Constitution as well as by the Legislature of our State; and it is more than *thirty years* since the passage of the act now *for the first time* complained of. And from the most ancient days to the present, its Vestry has been elected exclusively by the members of the congregations of Trinity Church and its chapels. Should not a fact of this kind be considered of great weight with a People resting all their best hopes on the observance of LAW and ORDER? And should not the Legislature of such a People be deeply impressed with the absolute necessity for their interposition (and that too at a moment of unhappy excitement in our Church) before they would permit themselves to take any part in the matter?

Your Memorialists respectfully submit that a question affecting the chartered rights of Trinity Church, and particularly the election and organization of its Vestry, and possibly the validity and effect of all their proceedings for so long a course of years necessarily involves other questions connected with the rights of property and the titles of estates, and numerous other matters which render it ne of the greatest magnitude and importance, and therefore any unnecessary action of the Legislature would be calculated directly to disturb the Peace of the Church and to create dissensions not only among the members of our denomination, but of numberless others not of our communion.

Your Memorialists respectfully submit that it is absolutely irreconcilable with REASON and GOOD CONSCIENCE that they should be subjected to the control of a promiscuous mass of individuals of other Episcopal congregations—who would be unknown to the Ministers and officers of Trinity Church—who would have no particular interest in our regard for her—and who would exercise an absolute despotism over your Memorialists; subjecting the best interests and property of their Church to selfish and party purposes, and finally dissipating its estate for ever.

And your Memorialists therefore respectfully submit, that if there be those who suppose themselves aggrieved by the conduct of this mother of Churches—this beneficent friend to RELIGION and LEARNING—whose escutcheon has never been soiled by even the breath of suspicion as to its INTEGRITY—which has enrolled among its members many of the ablest and holiest of the land—they should be left to the judicial tribunals which are open to rich and poor; and that the Legislature should cautiously abstain from any action going to disturb the contemporaneous and anciently established and since uninterrupted usage of a MOST VENERABLE CORPORATION.

And your Memorialists will ever pray, &c.

New York, January, 1846.

(*It is requested that the following be signed by none but members of the Protestant Episcopal Church, who do* NOT *belong to the Parish of Trinity Church.*)

To the Honorable the Legislature of the State of New York:

WE, the undersigned, inhabitants of the City of New York, and members of the Protestant Episcopal Church in the State of New York, but not belonging to the Parish of Trinity Church in said city, beg leave to represent to your Honorable Body, that we have perceived with pain and regret that an application has been made to your Honorable Body to exercise your legislative power, as far as it can be interposed, in interfering with the property of said Trinity Church, and the rights they have enjoyed for nearly a century and a half; we therefore beg leave further to represent, that not only for the PEACE and QUIET of the Church, but for various other reasons, we are opposed to any such interference, if it can be exercised; and beg leave most respectfully to remonstrate against the same; earnestly desiring that said Trinity Church should continue in the unmolested enjoyment of that property and those rights the same as heretofore enjoyed; and to which, in addition to their merits, the hand of TIME has put his SEAL.

And your Remonstrants, as in duty bound, will ever pray, &c.

New York, 19th January, 1846. 2t

THE CHURCHMAN'S LIBRARY, VOL. III.

THE subscriber having purchased the above work of Mr. J. R. DUNHAM, will continue its publication on the same terms and on the same principles as it has been published for the last two years, and which has given such universal satisfaction. The Publisher will have the valuable services of the Rev. J. MURRAY FORBES, Rev. B. I. HAIGHT, and the Rev. S. L. SOUTHARD, as advisers; and the work will be conducted under the control and with the approbation of the Right Rev. Bishops DOANE, of New Jersey, and MCCOSKRY, of Michigan. With this guarantee for the sound and judicious principles of the work, the publisher solicits not only the continued, but increased patronage of Churchmen.

JAMES A. SPARKS,
Churchman's Bookstore, 161 Fulton-street.

CHURCHMAN'S LIBRARY.

THE subscriber having disposed of this publication to Mr. JAMES A. SPARKS, in taking leave of the Church as a publisher, respectfully solicits for his successor a continuance of the patronage and kindness hitherto extended to himself. The "LIBRARY" was undertaken with other than mere pecuniary views, although these were not disregarded; and the high character of the Prelates and other Clergy of the Church by whom the work is so highly commended, is a sure guarantee of its excellence; while the superior facilities possessed by Mr. Sparks in having an extensive correspondence, will enable him more fully than the undersigned could do, to carry out the main design of the enterprise, which was to disseminate widely, the most sterling works of the Church, at a price greatly lower than has been usual in books of this class. Mr. SPARKS can furnish the 1st and 2d volumes, either in numbers or bound.

J. R. DUNHAM.

New-York, Dec. 27, 1845.

NO. III.—BISHOP HORNE'S COMPLETE WORKS. No. III. of the reprint of the Complete Works of the Rt. Rev. George Horne, D. D., is now ready. This number commences the widely celebrated Commentary on the Psalms; and is embellished with a beautifully executed steel engraving of the Bishop. Price 25 cents.

☞ Subscriptions to this work are solicited.

Also ready,—Devotions for the Young. Vestry Room, Desk and Pew Calendar.

HENRY M. ONDERDONK & CO.,
Jan. 17. 26 John street.

CHORAL SCHOOL OF THE CHURCH OF THE HOLY COMMUNION.

THE *classical* department of this school will be opened on the first of February, at the house of the pastor of the church, No. 110 Twentieth street. The studies will be those of an English and classical education previous to entering college, with the addition of systematic religious instruction, and daily exercises in vocal music. The design of the department is to form a school, or rather class, of a small number of pupils, who, while they will have the best opportunities for improving in learning, will also be trained in the principles and ways of the church, and qualified to unite in the choral parts of the service.

The terms will be the ordinary price of Classical Schools of a limited number of pupils. A proportion of the scholars, however, will be received on such terms as may be convenient to parents, provided that in respect to voice, disposition and intellect, they be desirable boys.

Further information may be had by addressing the subscriber, W. A. MUHLENBERG,
Jan. 17. College Point, N. Y.

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in MRS. WILLIAMSON'S *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

CHURCH BOOKS published by the subscriber may be had of the following persons:

G. G. Smith, St. Albans, Vt.; C. Stimpson, Boston, Mass.; H. S. Parsons, Hartford, Ct.; Croswell & Jewett, New Haven, Ct.; Dr. S. Lockwood, Stamford, Ct.; Young & Hartt, Troy, N. Y.; E. H. Pease, Albany, N. Y.; W. C. Little, Albany, N. Y.; W. R. & C. E. Peck, Buffalo, N. Y.; J Tiffany, Utica, N. Y.; Arnold & Grubb, Poughkeepsie, N. Y.; R. S. H. George, Philadelphia, Penn.; H. Hooker, Philadelphia, Penn.; H. Colburn, Baltimore, Md.; Joseph Gill, Richmond, Va.; A. E. Miller, Charleston, S. C.

J. A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
opposite St. Paul's.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

CHURCH, PARLOR AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture the above instruments, of superior quality and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.

For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz. Gold and Silver Medals, for the best Organs exhibited.

GEORGE JARDINE,
Aug. 9. 83 Anthony st., next door to Broadway.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 449 Broadway.

CHURCHMAN'S LIBRARY.

THIS work is intended to supply a want long felt and lamented in our Communion—that of a republication, in a cheap, and, at the same time, neat and convenient form, of many valuable English works, which, on account of the high prices of the imported copies, are kept out of the reach of thousands, in moderate circumstances, who yet are longing for them, and feel the need of the information they contain. Of some such, the Publisher has already received the thanks, and he doubts not he shall of many more, for the opportunity thus afforded them of supplying this want; and although he does not profess to have undertaken the work without a view to pecuniary advantage, yet he feels sure, that if he himself shall derive any benefit from it in this way, it can only be by conferring a higher benefit upon others.

No right thinking man can see without dismay the floods of moral poison pouring forth daily from portions of the press, with fearful rapidity; nor feel indifferent to any means that may be proposed for neutralizing the deadly influence. It is by offering to the mental appetite aliment more wholesome, furnished through the same powerful engine, the press, that the hope is entertained of contributing, by God's blessing, to the prevention of evil habits of mind, or, if formed, to the restoration of a healthier tone.

There are many with whom the inducement held out by this work, as a saving of money, will not avail much, as they are able to purchase any book they may need, in any shape, regardless of cost, but who yet may feel disposed to patronize it on account of its objects; thereby securing its continuance for the benefit of others not so favorably circumstanced. It will be obvious to every one acquainted with such matters, that, for the style in which it is got up, the price of the work is very low; and that it can only succeed by having a large subscription list. The Publisher enters upon the undertaking, cheered by good wishes from all quarters where he has presented the work, and confidently relying upon the Episcopal community for support.

☞ Clergymen and others, who may approve of the work, are respectfully solicited to act as agents. It will be seen by reference to the Prospectus, that six copies will be sent to one address for TEN DOLLARS *paid in advance.*

J. A. SPARKS,
January, 1846. 161 Fulton street, New York.

James A. Sparks, No. 161 Fulton st., New York,

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D.D., Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50.

TO CLERGYMEN AND OTHERS.

BOOKBINDING.—The subscriber respectfully informs his friends and patrons that he continues to carry on the above business in all its various branches, and respectfully solicits a continuance of their many favors; and also to assure them that all orders will be carefully and punctually attended to, with the utmost despatch and neatness, on the lowest possible terms.

He would refer Clergymen and others to the following gentlemen, by whom he has been heretofore patronized, Messrs. Stanford & Swords, Rev. S. Seabury, D. D., Rev. H. Anthon, D. D., Rev. J. H. Price, Rev. T. H. Taylor, D. D., Rev. M. Marcus, Rev. P. B. Irving, Rev. E. Y. Higbee, D. D., and J. S. Rogers, Esq.

WILLIAM ASHKETTLE,
Nov. 15. 60 William street.

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, and others,

The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office.

ASA L. SHIPMAN,
May 31—tf 140 Fulton street.

Just Published and for sale at this Office,

INTERPRETATIONS OF OLD TESTAMENT PROPHECIES QUOTED IN THE NEW.—By a celebrated English Divine.

This production is from one of the most gifted minds of the age, and has been read by many with great delight. Its Hermeneutical principles and Exegesis commend themselves to the good judgment of the candid reader. Its admirable development of the peculiarities of the Prophetic style and method is one of its excellences. No one can read it without being particularly struck with the richness and fulness of that much neglected portion of the word of God, the Prophecies, and without regretting that they form so small a portion of the instructions of the clergy to their people. The future destiny of that wonderful people "the seed of Abraham," and the important part they are yet to perform in the world's redemption as instruments in God's hand, is also shown to be one of the leading themes of Prophecy. To awaken an interest in their behalf and a desire for their spiritual welfare, is the object the publisher hopes to accomplish by the circulation of this volume.

The profits of the work are devoted to the support of the mission to the Jews. Price $1. First American edition. Oct. 25.

Just published

THE beautiful Contralto Song from the Oratorio of the Messiah—"He was despised and rejected," &c.

JAMES A. SPARKS,
Dec. 27. 161 Fulton st., up stairs.

PUBLISHED AND FOR SALE BY

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York.

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